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ADVENTURER.

THE

ADVENTURER.

VOLUME THE FIRST.

Vol. I.

A

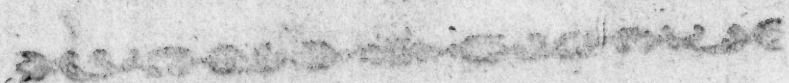




THE

# ADVENTURER.

VOLUME THE FIRST.



A

Vol. I.

THE  
ADVENTURER.

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— *Tentanda via est; quâ me quoque possim  
Tollere humo, victorque virum volitare per ora.*

VIRG.

On vent'rous wing in quest of praise I go,  
And leave the gazing multitude below.



D U B L I N:

Printed for G. and A. EWING, at the *Angel and  
Bible* in *Dame-street*.

M.DCC.LIV.

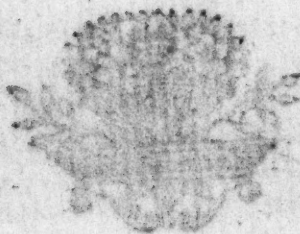
THE

# ADVENTURER.

VOLUME THE FIRST.

— Friends are up; and we prepare  
To follow home, with you our nation's  
Vox.

On vent'ring wing in quest of praise I go,  
And leave the graving multitude below.



DUBLIN.

Printed for G. and A. Ewing, at the Angel and  
Bible in Dame-street.

MDCCLX.





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**A. TRANSLATION of the MOTTOES and QUOTATIONS as far as Number 32, the subsequent Numbers having the MOTTOES translated at the beginning of each.**

- No. 1. Thus mounted to the tow'rs above.  
The vagrant hero, son of love. FRANCIS.
2. To sink in shame, or swell with pride,  
As the gay palm is granted or deny'd. FRANCIS.
3. The splendid ornament of future scenes.
4. Fictions to please shou'd wear the face of truth.  
ROSC.
5. Then birds in airy space might safely move,  
And tim'rous hares on heaths securely rove;  
Nor needed fish the guileful hook to fear;  
For all was peaceful, and that peace sincere.  
DRYDEN.
6. I am obliged to part with my whole stock, and  
am resolved to sell it by auction: you that  
will buy make haste, here will be excellent  
pennyworths: my merchandize is jests and  
witticisms.
7. What I have heard, permit me to relate.
8. Endure and conquer; live for better fate.
9. He hung th' instructive symbol o'er his door.  
With foamy tusks to seem a bristly boar,  
Or imitate the lion's angry roar;  
Or hiss a dragon, or a tyger stare. DRYDEN.
- No beast of such portentous size  
In warlike Daunia's forest lies  
Nor such the tawny lion reigns  
Fierce on his native Afric's thirsty plains. FRANCIS.
10. Give me, O father, to thy throne access,  
Unshaken seat of endless happiness!  
Give me, unveil'd, the source of good to see!  
Give me thy light, and fix mine eyes on thee!
11. Happy

TRANSLATION of the MOTTOES, &c.

- No. 11. Happy the man, and happy he alone,  
He who can call to-day his own;  
He who secure within can say,  
To-morrow do thy worst, for I have liv'd  
to-day. DRYDEN.
12. He whom the dread of want ensnares,  
With baseness acts, with meanness bears.
13. Thus all below, whether by nature's curse  
Or fate's decree, degen'rate still to worse,  
So the boat's brawny crew the current stem,  
And, slow advancing, struggle with the stream:  
But if they slack their hands, or cease to strive,  
Then down the flood with headlong haste they  
drive. DRYDEN.
14. Ev'n yet his voice from hell's dread shades we  
hear——  
"Beware, learn justice, and the Gods revere."  
15. Med'cine is mine. DRYDEN.
16. More lovely virtue, in a lovely form.
17. He hears no more  
Than rocks, when winds and waters roar.  
CREECH.
18. A two-fold gift in this my volume lies;  
It makes you merry, and it makes you wise.
19. The monstrous tale, incredulous I hate.
20. Rough truth soon irritates a tyrant's ear.
21. Of mortal justice if thou scorn the rod——  
Believe and tremble, thou art judg'd of GOD.
22. His native form at length by fate restor'd.
23. In books the various scenes of life he drew,  
As votive tablets give the wreck to view.
24. The various ills ordain'd to man by fate  
Where'er he turns, 'tis tedious to relate.
25. In brazen yokes thus Venus binds  
Ill-coupled forms and jarring minds,  
And gaily cruel joys to see  
The restless lovers disagree. LOGIE.
26. Through all the town the busy triflers swarm,  
Fix'd without proof, and without int'rest warm.
27. From night arose the sun-shine and the day.

No. 28.



TRANSLATION of the MOTTOES, &c.

No. 28. If rustic Phidyle her prayer renews,  
Her artless prayer, when sacred hours return,  
Her vines shall droop beneath no blighting dews,  
Nor southern storms her yellow harvests burn.

29. If gaming does an aged fire entice,  
Then my young master swiftly learns the vice,  
And shakes in hanging-sleeves the little box and  
dice. DRYDEN.

30. Thrice happy they, in pure delights  
Whom love with mutual bonds unites;  
Unbroken by complaints or strife,  
And binding each to each for life. FRANCIS.

31. Nor could Sicilia's tyrants ever find  
A greater torment than an envious mind.  
FRANCIS.

32. To frugal treats and humble cells,  
With grateful change the wealthy fly,  
Where health preserving plainness dwells,  
Far from the carpet's gaudy dye.  
Such scenes have charm'd the pangs of care,  
And smooth'd the clouded forehead of despair.  
FRANCIS.

THE





THE  
ADVENTURER.

No. I. Tuesday, November 7, 1752.

*Hæc arte Pollux & vagus Hercules*

*Innixus, arces attegit igneas.*

HOR.

**A**S every man in the exercise of his duty to himself and the community, struggles with difficulties which no man has always surmounted, and is exposed to dangers which are never wholly escaped; life has been considered as a warfare, and courage as a virtue more necessary than any other. It was soon found, that without the exercise of courage, without an effort of the mind by which immediate pleasure is rejected, pain despised, and life itself set at hazard, much cannot be contributed to the public good, nor such happiness procured to ourselves as is consistent with that of others.

BUT as pleasure can be exchanged only for pleasure, every art has been used to connect such gratifications with the exercise of courage, as compensate for those which are given up: the pleasures of the imagination are substituted for those of the senses, and the hope of future enjoyments for the possession of present; and to decorate these pleasures and this hope, has wearied eloquence and exhausted learning. Courage has been dignified with the name of heroic virtue; and heroic virtue has deified the hero; his statue, hung round

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B

with



with ensigns of terror, frowned in the gloom of a wood or a temple; altars were raised before it, and the world was commanded to worship.

THUS the ideas of courage, and virtue, and honour, are so associated, that wherever we perceive courage we infer virtue and ascribe honour; without considering whether courage was exerted to produce happiness or misery, in the defence of freedom or support of tyranny.

BUT though courage and heroic virtue are still confounded, yet by courage nothing more is generally understood than a power of opposing danger with serenity and perseverance. To secure the honours which are bestowed upon courage by custom, it is indeed necessary that this danger should be voluntary; for a courageous resistance of dangers to which we are necessarily exposed by our station, is considered merely as the discharge of our duty, and brings only a negative reward, exemption from infamy.

NOR every one therefore who escapes the infamy of cowardice, can obtain the honours that have been decreed to courage: and perhaps it will be found, that to the resistance of danger, which is considered as a duty, we may be stimulated by fear; although to that which is deemed supererogation we can only be animated by hope: and though no man has ever done all that justice might exact, yet almost every man has upon some occasion done more.

IF a General perceives that some desperate service is necessary, which may be performed by a private centinel, it cannot be said of any individual that this service is his duty; he may wait the decision of the lot without disgrace, and therefore if he prevents it he acquires honour: if the lot is cast, the service then becomes the duty of him who is thus selected; and though an attempt to elude it would degrade him to a coward, yet to proceed without repining would scarce exalt him to a hero. But if just as he is about to enter upon his expedition, a volunteer should step forward, and conscious of superior abilities or more steady fortitude, should offer to execute it himself, his glory would be greater than could have been acquired by the soldier, because  
the

the whole of his danger would be the effect of choice: the soldier was exposed by his station, at least to the lot; and the lot was only to determine whether his life should be exposed in a less or a greater degree, perhaps whether he should spring the mine or mount the breach.

HE then who patiently suffers that which he cannot without guilt avoid, escapes infamy but does not obtain praise. It is the man who provokes danger in its recesses, who quits a peaceful retreat, where he might have slumbered in ease and safety, for peril and labour, to drive before a tempest or to watch in a camp; the man who descends from a precipice by a rope at midnight to fire a city that is besieged, or who ventures forward into regions of perpetual cold and darkness, to discover new paths of navigation and disclose new secrets of the deep; it is the ADVENTURER alone on whom every eye is fixed with admiration, and whose praise is repeated by every voice.

BUT it must be confessed that this is only the praise of prejudice and of custom: reason as yet sees nothing either to commend or imitate: a more severe scrutiny must be made before she can admit courage to belong to virtue, or intitle its possessor to the palm of honour.

IF new worlds are sought merely to gratify avarice or ambition, for the treasures that ripen in the distant mine, or the homage of nations whom new arts of destruction may subdue; or if the precipice is descended merely for a pecuniary consideration; the Adventurer is in the estimation of reason as worthless and contemptible as the robber who defies a gibbet for the hire of a strumpet, or the fool who lays out his whole property on a lottery ticket. Reason considers the motive, the means, and the end, and honour's courage only when it is employed to effect the purpose of virtue. Whoever exposes life for the good of others, and desires no superadded reward but fame, is pronounced a hero by the voice of reason, and to withhold the praise that he merits would be an attempt equally injurious and impossible. How much then is it to be regretted, that several ages have elapsed since all who had the will had also the power thus to secure at once the shout of the

multitude and the eulogy of the philosopher! The last who enjoyed this privilege were the heroes that the history of certain dark ages distinguishes by the name of Knights Errant; beings who improved the opportunities of glory that were peculiar to their own times, in which giants were to be encountered, dragons destroyed, enchantments dissolved, and captive princesses set at liberty.

THESE heroes, however numerous, or wherever they dwelt, had nothing more to do, than as soon as Aurora with her dewy fingers unlocked the rosy portals of the East, to mount the steed, grasp the lance, and ride forth attended by a faithful squire: a giant or a dragon immediately appeared; or a castle was perceived with a mote, a bridge and a horn: the horn is sounded, a dwarf first appears, and then an enchanter; a combat ensues, and the enchanter is defeated: the Knight enters the castle, reads a Talisman, dissolves the enchantment, receives the thanks of the princesses and encomium of the knights, then is conducted by the principal lady to the court of her father, is there the object of universal admiration, refuses a kingdom, and sets out again to acquire new glory by a series of new adventures.

BUT if the world has now no employment for the Knight Errant, the ADVENTURER may still do good for fame. Such is the hope with which he quits the quiet of indolence and the safety of obscurity; for such ambition he has exchanged content; and such is his claim as a candidate for praise. It may indeed be objected, that he has no right to the reward; because, if it be admitted that he does good for fame, it cannot be pretended that it is at the risque of life: but honour has been always allowed to be of greater value than life. If therefore the ADVENTURER risques honour, he risques more than the Knight. The ignominy which falls on a disappointed candidate for public praise, would by those very Knights have been deemed worse than death; and who is more truly a candidate for public praise than an author? But as the Knights were without fear of death, the ADVENTURER is without fear of disgrace or disappointment: he confides like them in the temper of his  
weapon



weapon and the justice of his cause ; he knows he has not far to go before he will meet with some fortress that has been raised by sophistry for the asylum of error, some enchanter who lies in wait to ensnare innocence, or some dragon breathing out his poison in defence of infidelity : he has also the power of enchantment which he will exercise in his turn ; he will sometimes crowd the scene with ideal beings, sometimes recal the past, and sometimes anticipate the future ; sometimes he will transport those who put themselves under his influence to regions which no traveller has yet visited, and will sometimes confine them with invisible bands till the charm is dissolved by a word which will be placed the last in a paper which he shall give them.

Nor does he fear that this boast should draw upon him the imputation of arrogance or of vanity ; for the Knight, when he challenged an army, was not thought either arrogant or vain : and yet as every challenge is a boast, and implies a consciousness of superiority, the ostentation is certainly in proportion to the force that is defied ; but this force is also the measure of danger, and danger is the measure of honour. It must also be remarked, that there is great difference between a boast of what we shall do, and of what we have done. A boast when we enter the lists is a defiance of danger ; it claims attention and it raises expectation : but a boast when we return is only an exultation in safety, and a demand of praise which is not thought to be due, for the praise that is thought to be due is always paid. Let it be remembered therefore, that if the ADVENTURER raises expectation, he proportionably increases his danger ; and that he asks nothing which the public shall desire to withhold.



No. 2. *Saturday, November 11, 1752.*

*Palma negata macram, donata reducit opimum.* HOR.

THE multitudes that support life by corporal labour, and eat their bread in the sweat of their brow,

brow, commonly regard inactivity, as idleness; and have no conception, that weariness can be contracted in an elbow-chair, by now and then peeping into a book, and musing the rest of the day: the sedentary and studious, therefore, raise their envy or contempt, as they appear either to possess the conveniencies of life by the mere bounty of fortune, or to suffer the want of them by refusing to work.

It is, however, certain, that to think is to labour; and that as the body is affected by the exercise of the mind, the fatigue of the study is not less, than that of the field or the manufactory.

BUT the labour of the mind, though it is equally wearisome with that of the body, is not attended with the same advantages. Exercise gives health, vigour and chearfulness, sound sleep and a keen appetite; the effects of sedentary thoughtfulness are diseases that im-bitter and shorten life, interrupted rest, tasteless meals, perpetual languor and causeless anxiety.

No natural inability to perform manual operations, has been observed to proceed from disinclination; the reluctance, if it cannot be removed, may be surmounted, and the artificer then proceeds in his work with as much dexterity and exactness, as if no extraordinary effort had been made to begin it: but with respect to the productions of imagination and wit, a mere determination of the will is not sufficient; there must be a disposition of the mind which no human being can procure, or the work will have the appearance of a forced plant, in the production of which the industry of art has been substituted for the vigour of nature.

NOR does this disposition always ensure success, though the want of it never fails to render application ineffectual; for the writer who sits down in the morning fired with his subject and teeming with ideas, often finds at night, that what delighted his imagination offends his judgment, and that he has lost the day by indulging a pleasing dream, in which he joined together a multitude of splendid images without perceiving their incongruity.

THUS the wit is condemned to pass his hours, those hours which return no more, in attempting that which he

he cannot effect, or in collecting materials which he afterwards discovers to be unfit for use : but the mechanic and the husbandman know, that the work which they perform will always bear the same proportion to the time in which they are employed, and the diligence which they exert.

NEITHER is the reward of intellectual equally certain with that of corporal labour : the artificer, for the manufacture which he finishes in a day, receives a certain sum ; but the wit frequently gains no advantage from a performance at which he has toiled many months, either because the town is not disposed to judge of his merit, or because he has not suited the popular taste.

IT has been often observed, that not the value of a man's income, but the proportion which it bears to his expences, justly denominates him rich or poor ; and that it is not so much the manner in which he lives, as the habit of life he has contracted, which renders him happy or wretched. For this reason, the labour of the mind, even when it is adequately rewarded, does not procure means of happiness in the same proportion as that of the body. They that sing at the loom, or whistle after the plough, wish not for intellectual entertainment ; if they have plenty of wholesome food, they do not repine at the inelegance of their table, nor are they less happy because they are not treated with ceremonious respect and served with silent celerity. The scholar is always considered as becoming a gentleman by his education ; and the wit as conferring honour upon his company, however elevated by their rank or fortune : they are, therefore, frequently admitted to scenes of life very different from their own ; they partake of pleasures which they cannot hope to purchase ; and many superfluities become necessary, by the gratification of wants which in a lower class they would never have known.

THUS, the peasant and the mechanic, when they have received the wages of the day, and procured their strong beer and supper, have scarce a wish unsatisfied ; but the man of nice discernment and quick sensations, who has acquired a high relish of the elegancies and re-



finements of life, has seldom philosophy enough to be equally content with that which the reward of genius can purchase.

AND yet there is scarce any character so much the object of envy, as that of a successful writer: but those who only see him in company, or hear encomiums on his merit, form a very erroneous opinion of his happiness: they conceive him as perpetually enjoying the triumphs of intellectual superiority; as displaying the luxuriancy of his fancy, and the variety of his knowledge, to silent admiration; or listening in voluptuous indolence to the music of praise. But they know not, that these lucid intervals are short and few; that much the greater part of his life is passed in solitude and anxiety; that his hours glide away unnoticed, and the day like the night is contracted to a moment by the intense application of the mind to its object: locked up from every eye, and lost even to himself, he is reminded that he lives only by the necessities of life; he then starts as from a dream, and regrets that the day has passed unenjoyed, without affording means of happiness to the morrow.

WILL HARDMAN the smith had three sons, Tom, Ned and George. George, who was the youngest, he put apprentice to a taylor; the two elder were otherwise provided for: he had by some means the opportunity of sending them to school upon a foundation, and afterwards to the University. Will thought that this opportunity to give his boys good learning, was not to be missed: "learning," he said, "was a portion which the D---v---l could not wrong them of; and when he had done what he ought for them, they must do for themselves."

As he had not the same power to procure them livings, when they had finished their studies they came to London. They were both scholars; but Tom was a genius, and Ned was a dunce: Ned became usher in a school at the yearly salary of twenty pounds, and Tom soon distinguished himself as an author: he wrote many pieces of great excellence, but his reward was sometimes withheld by caprice, and sometimes intercepted by envy. He passed his time in penury and labour; his

his mind abstracted in the recollection of sentiment, and perplexed in the arrangement of his ideas and the choice of expression.

GEORGE in the mean time became a master in his trade, kept ten men constantly at work upon the board, drank his beer out of a silver tankard, and boasted, that he might be as well to pass in a few years as many of those for whom he made laced cloaths, and who thought themselves his betters. Ned wished earnestly that he could change stations with George: but Tom in the pride of his heart disdained them both; and declared, that he would rather perish upon a bulk with cold and hunger, than steal through life in obscurity, and be forgotten when he was dead.



No. 3. *Tuesday, November 14, 1752.*

— *Scenis decora alta futuris.*

VIRG.

TO the ADVENTURER.

S I R,

AS the business of Pantomimes is become a very serious concern, and the curiosity of mankind is perpetually thirsting after novelties, I have been at great pains to contrive an entertainment, in which every thing shall be united that is either the delight or astonishment of the present age: I have not only ransacked the fairs of Bartholomew and Southwark, but pickt up every uncommon animal, every amazing prodigy of nature, and every surprizing performer, that has lately appeared within the bills of mortality. As soon as I am provided with a theatre spacious enough for my purpose, I intend to exhibit a most sublime Pantomime in the modern taste; but far more ostentatious in its feats of activity, its scenes, decorations, machinery, and monsters. A sketch of my design I shall lay before you; and you may possibly think it not inconsistent with the character of ADVENTURER to recommend it to public notice.

I have chosen for my subject the *Fable of Hercules*, as his labours will furnish me with the most extraordinary events, and give me an opportunity of introducing many wonders of the monstrous creation. It is strange that this story, which so greatly recommends itself by its incredibility, should have hitherto escaped the search of those penetrating geniuses, who have rumaged not only the legends of antiquity, but the fictions of Fairy tales, and little history books for children, to supply them with materials for Perseus and Andromeda, Doctor Faustus, Queen Mab, &c. In imitation, therefore, of these illustrious wits, I shall call my entertainment by the name of HARLEQUIN HERCULES.

IN the original story, as a prelude to his future victories, we are told that Hercules strangled two serpents in the cradle: I shall therefore open with this circumstance; and have prepared a couple of paste-board serpents of an enormous length, with internal springs and movements for their contortions, which I dare say will far exceed that most astonishing one in Orpheus and Eurydice. Any of the common sized particoloured gentry, that have learnt to whimper and whine after being *hatched in the egg in the Rape of Proserpine*, may serve for this scene: but as the man Hercules must be supposed to be of a preternatural bulk of body, *the modern Colossus* has practised the tiptoe step and tripping air for the ensuing parts. Instead of a sword of lath, I shall arm him, in conformity to his character, with a huge cork club.

THE first labour is the killing the Nemean Lion, who, in imitation of the fable, shall drop from an oiled-paper moon. We have been long accustomed to admire lions upon the stage; but I shall vastly improve upon this, by making our conqueror flea him upon the spot, and cloak himself with the skin: I have, therefore, got a tawny coloured hide made of coarse serge, with the ears, mane, and tip of the tail, properly bushed out with brown worsted.

NEXT to this is the destruction of the Hydra, a terrible serpent, with seven heads; and as two were said to sprout up again in the place of every one that was cut off, I design by the art of my machinery to exhibit a successive



a successive regeneration of double heads. till a hundred and more are prepared to be knocked off by one stroke of the aforesaid cork club.

I have a beautiful canvas wild boar of Erymanthus for the third labour, which, as Harlequin is to carry it off the stage upon his shoulders, has nothing in its belly but a wadding of tow, and a little boy who is to manage its motions, to let down the wire jaw, or gnash the wooden tusks; and though I could rather wish he were able to grunt and growl, yet as that is impossible, I have taught the urchin to squeak prodigiously like a pig.

THE fourth labour, his catching the hind of Mæna-lus, whose feet were of brass and horns of gold, I fear I must omit because I cannot break any common buck to run slow enough. But he is next to drive away those enormous birds of Stymphalus's lake, which were of such prodigious bigness, that they intercepted the light with their wings, and took up whole men as their prey. I have got a flock of them formed of leather covered with raven's feathers: they are a little unwieldy, I must confess; but I have disposed my wires, so as to play them about tolerably well, and make them flap out the candles; and two of the largest are to gulp down the grenadiers stationed at each door of the stage, with their caps, muskets, bayonets, and all their accoutrements.

THE sixth labour is an engagement with the Amazons; to represent whom, I have hired all *the wonderful tall men and women*, that have been lately exhibited in this town. The part of Hypolita their queen is to be played by the *female Samson*, who after the company has been amazed with the vast proofs of her strength, is to be fairly flung in a wrestling bout by our invincible Harlequin.

I shall then present you with a prospect of the Augean Stable, where you will have an arrangement on each side of seven or eight cows hides stuff with straw, which the fancy's eye may as easily multiply into a thousand, as in a tragedy battle it has been used to do half a dozen scene-shifters into an army. Hercules's method of cleansing this stable is well known; I shall therefore let  
loose

loose a whole river of pewter to glitter along the stage, far surpassing any little clinking *cascade of tin*, that the Playhouse or Vauxhall can boast of.

As he is next to seize upon a bull breathing out fire and flames, I had prepared one accordingly, with the palate and nostrils properly loaded with wild-fire and other combustibles; but by the unskilfulness of the fellow inclosed in it, while he was rehearsing Bull's part, the head took fire, which spread to the carcase, and the fool narrowly escaped suffering the torment of Phalaris. This accident I have now guarded against, by having lined the roof and jaws with thin plates of painted iron.

To personate Geryon, who had three bodies, I have contrived to tie three men together back to back (one of them the *famous Negro who swings about his arms in every direction*;) and these will make full as grotesque a figure as *the man with the double mask*. As Harlequin for his eighth labour is to deliver this tripple-form monster to be devoured by his cannibal oxen, I shall here with the greatest propriety exhibit *the noted ox with six legs and two bellies*; and as Diomedes must be served up in the same manner as a meal for his flesh-eating horses, this will furnish me with a good pretext for introducing *the beautiful Panther-Mare*.

AFTER these I shall transport you to the orchard of the Hesperides, where you will feast your sight with the green paper trees, and gilt apples. I have bought up the old copper dragon of Wantley, as a guard to this forbidden fruit; and when he is new burnished, and the tail somewhat lengthened, his aspect will be much more formidable than his brother dragon's in *Harlequin Sorcerer*.

BUT the full display of my art is reserved for the last labour, the descent through a trap-door into HELL. Though this is the most applauded scene in many of our favourite Pantomimes, I don't doubt but my HELL will outdo whatever has been hitherto attempted of the kind, whether in its gloomy decorations, its horrors, its flames, or its devils. I have engaged the engineer of Cuper's Gardens to direct the fireworks: Ixion will be whirled round upon a wheel of blazing salt-petre;  
Tantalus

Tantalus will catch at a reflux flood of burning rosin; and Sisyphus is to roll up a stone charged with crackers and squibs, which will bound back again with a thundering explosion: at a distance you will discover black steams arising from the river Styx, represented by a stream of melted pitch: *the noted fire-eater* also shall make his appearance, smoking out of red-hot tobacco-pipes, champing lighted brimstone, and swallowing his infernal *mess of broth*. Harlequin's errand hither being only to bring away Cerberus, I have instructed *the most amazing new English Chien Savant* to act the part of this three-headed dog, with the assistance of two artificial noddles fastened to his throat. The sagacity of this animal will surely delight much more than the pretty tricks of his rival, the *human bound* in another entertainment.

Thus have I brought my Hercules through his twelve capital enterprizes; though I purpose to touch upon some other of the Grecian hero's achievements. I shall make him kill Cacus the three-headed robber, and shall carry him to Mount Caucasus to untye Prometheus, whose liver was continually preyed upon by a vulture. This last-mentioned incident I cannot pass over, as I am resolved that my vulture shall vie in bulk, beauty and docility, with *the so much applauded stupendous ostrich*; and towards the end I doubt not but I shall be able to triumph over *the sorcerer's great gelding*, by the exhibition of my Centaur Nessus, who is to carry off *the little woman that weighs no more than twenty-three pounds*, in the character of Deianira; a burthen great enough for the ostler who is to play the *brute-half* of my Centaur, as his back must be bent horizontally, in order to fix his head against the rump of the *man-half*.

THE whole piece will conclude with Harlequin in a bloody shirt, skipping, writhing, and rolling, and at length expiring, to the irregular motions of the fiddlestick: though, if any of the fire-offices will ensure the house, he shall mount the kindled pile, and be burned to ashes in the presence of the whole audience.

INTRIGUE is the soul of these dumb-shews, as well as of the more senseless farces: Omphale, therefore, or Deianira must serve for my Columbine; and I can so far



far wrest the fable to my own purpose, as to suppose that these dangers were encountered by Harlequin for their sakes. Eristheus, the persecutor of Hercules, will be properly characterised by Pantaloon, and the servant, whose business it is, as Homer says, *to shake the regions of the Gods with laughter*, shall be the *wonderful little Norfolk-man*; as in all books of chivalry, you never read of a giant but you are told of a dwarf. The fellow with Stentorian lungs, who can break glasses and shatter window-panes with the loudness of his vociferation, has engaged in that one scene, where Hercules laments the loss of his Hylas, to make the whole house ring again with his bawling; and *the wonderful man*, who talks in his belly, and can fling his voice into any part of a room, has promised to answer him in the character of Echo.

I cannot conclude without informing you, that I have made an uncommon provision for the necessary embellishments of singing and dancing. Grim Pluto, you know, the black-peruked Monarch, must bellow in bass, and the attendant devils cut capers in flame-coloured stockings, as usual: but as Juno cherished an immortal hatred to our hero, she shall descend in a chariot drawn by peacocks and trill forth her rage; Deianira too shall vent her amorous sighs to soft airs: the Amazons with their gilt-leather breast-plates and helmets, their tin-pointed spears and looking-glass shields, shall give you the Pyrrhic dance to a preamble on the kettle-drums; and at Omphale's court, after Hercules has resigned his club, to celebrate her triumph I shall introduce a grand dance of distaffs, in emulation of *the Witches dance of broomsticks*. Nothing of this kind shall be omitted, that may heighten either the grandeur or beauty of my entertainment: I shall therefore, I hope, find a place somewhere in this piece, as I cannot now have the *wire-dancer*, to bring on my *Dancing-Bears*.

I am,

SIR,

Your humble Servant,

LUN Tertius.

No. 4.

No. 4. *Saturday, November 18, 1752.**Ficta voluptatis causâ sint proxima veris.* HOR.

**N**O species of writing affords so general entertainment as the relation of events ; but all relations of events do not entertain in the same degree.

It is always necessary, that facts should appear to be produced in a regular and connected series, that they should follow in a quick succession, and yet that they should be delivered with discriminating circumstances. If they have not a necessary and apparent connection, the ideas which they excite obliterate each other, and the mind is tantalized with an imperfect glimpse of innumerable objects that just appear and vanish ; if they are too minutely related, they become tiresome ; and if divested of all their circumstances, insipid ; for who that reads in a table of chronology or an index, that a city was swallowed up by an earthquake, or a kingdom depopulated by a pestilence, finds either his attention engaged or his curiosity gratified.

THOSE narratives are most pleasing, which not only excite and gratify curiosity but engage the passions.

HISTORY is a relation of the most natural and important events : history, therefore, gratifies curiosity, but it does not often excite either terror or pity ; the mind feels not that tenderness for a falling state, which it feels for an injured beauty ; nor is it so much alarmed at the migration of barbarians who mark their way with desolation, and fill the world with violence and rapine, as at the fury of a husband, who, deceived into jealousy by false appearances, stabs a faithful and affectionate wife kneeling at his feet and pleading to be heard.

VOYAGES and TRAVELS have nearly the same excellencies and the same defects : no passion is strongly excited except wonder ; or if we feel any emotion at the danger of the traveller, it is transient and languid, because

cause his character is not rendered sufficiently important; he is rarely discovered to have any excellencies but daring curiosity; he is never the object of admiration, and seldom of esteem.

BIOGRAPHY would always engage the passions, if it could sufficiently gratify curiosity: but there have been few among the whole human species, whose lives would furnish a single adventure; I mean such a complication of circumstances, as hold the mind in an anxious yet pleasing suspense, and gradually unfold in the production of some unforeseen and important event; much less such a series of facts, as will perpetually vary the scene, and gratify the fancy with new views of life.

BUT NATURE is now exhausted; all her wonders have been accumulated, every recess has been explored, deserts have been traversed, Alps climbed, and the secrets of the deep disclosed; time has been compelled to restore the empires and the heroes of antiquity; all have passed in review; yet fancy requires new gratifications, and curiosity is still unsatisfied.

THE resources of ART yet remain; the simple beauties of nature, if they cannot be multiplied, may be compounded, and an infinite variety produced, in which by the union of different graces both may be heightened, and the coalition of different powers may produce a proportionate effect.

THE EPIC POEM at once gratifies curiosity and moves the passions; the events are various and important; but it is not the fate of a nation, but of the hero in which they terminate, and whatever concerns the hero engages the passions; the dignity of his character, his merit, and his importance, compel us to follow him with reverence and solicitude, to tremble when he is in danger, to weep when he suffers, and to burn when he is wronged; with these vicissitudes of passion every heart attends Ulysses in his wanderings and Achilles to the field.

UPON this occasion the OLD ROMANCE may be considered as a kind of epic, since it was intended to produce the same effect upon the mind nearly by the same means.



IN both these species of writing, truth is apparently violated: but though the events are not always produced by probable means, yet the pleasure arising from the story is not much lessened; for fancy is still captivated with variety, and passion has scarce leisure to reflect, that she is agitated with the fate of imaginary beings, and interested in events that never happened.

THE NOVEL, though it bears a nearer resemblance to truth, has yet less power of entertainment; for as it is confined within the narrower bounds of probability, the number of incidents is necessarily diminished, and if it deceives us more it surprizes us less. The distress is indeed frequently tender, but the narrative often stands still; the lovers compliment each other in tedious letters and set speeches, trivial circumstances are enumerated with a minute exactness, and the reader is wearied with languid descriptions and impertinent declamation.

BUT the most extravagant and yet perhaps the most generally pleasing of all literary performances, are those in which supernatural events are every moment produced by Genii and Fairies; such are the "Arabian nights entertainment," the "Tales of the countess d'Anois," and many others of the same class. It may be thought strange, that the mind should with pleasure acquiesce in the open violation of the most known and obvious truths; and that relations which contradict all experience, and exhibit a series of events that are not only impossible but ridiculous, should be read by almost every taste and capacity with equal eagerness and delight. But it is not perhaps the mere violation of truth or of probability that offends, but such a violation only as perpetually recurs. The mind is satisfied, if every event appears to have an adequate cause; and when the agency of Genii and Fairies is once admitted, no event which is deemed possible to such agents is rejected as incredible or absurd; the action of the story proceeds with regularity, the persons act upon rational principles, and such events take place as may naturally be expected from the interposition of superior intelligence and power: so that though there is not a natural, there is at least a kind of moral probability

lity preserved, and our first concession is abundantly rewarded by the new scenes to which we are admitted, and the unbounded prospect that is thrown open before us.

BUT though we attend with delight to the achievements of a hero who is transported in a moment over half the globe upon a griffon, and see with admiration a palace or a city vanish upon his breaking a seal or extinguishing a lamp : yet if at his first interview with a mistress, for whose sake he had fought so many battles and passed so many regions, he should salute her with a box on the ear ; or if immediately after he had vanquished a giant or a dragon, he should leap into a well or tie himself up to a tree ; we should be disappointed and disgusted, the story would be condemned as improbable, unnatural, and absurd, our innate love of truth would be applauded, and we should expatiate on the folly of an attempt to please reasonable beings, by a detail of events which can never be believed, and the intervention of agents which could never have existed.

DRAMATIC POETRY, especially tragedy, seems to unite all that pleases in each of these species of writing, with a stronger resemblance of truth and a closer imitation of nature : the characters are such as excite attention and solicitude ; the action is important, its progress is intricate yet natural, and the catastrophe is sudden and striking ; and as we are present to every transaction, the images are more strongly impressed, and the passions more forcibly moved.

FROM a dramatic poem to those short pieces which may be contained in such a periodical paper as the *ADVENTURER*, is a bold transition. And yet such pieces although formed upon a single incident, if that incident be sufficiently interesting to engage the passions, may afford an entertainment which, if it is not lasting, is yet of the highest kind. Of such, therefore, this paper will frequently consist : but it should be remembered, that it is much more difficult and laborious, to invent a story however simple and however short, than to recollect topics of instruction, or to remark the scenes of life as they are shifted before us.

No. 5. *Tuesday, November 21, 1752.*

———— *Et aves tutas movere per aëra pennas ;*

*Et lepus impavidus mediis erravit in agris :*

*Nec sua credulitas piscem suspenderat hamo.*

*Cuncta sine insidiis, nullamque timentia fraudem,*

*Plenaque pacis erant.* ————— *OVID.*

**I** Have before remarked, that it is the peculiar infelicity of those who live by intellectual labour, not to be always able equally to improve their time by application: there are seasons when the power of invention is suspended, and the mind sinks into a state of debility from which it can no more recover itself, than a person who sleeps can by a voluntary effort awake. I was sitting in my study a few nights ago in these perplexing circumstances, and after long rumination and many ineffectual attempts to start a hint which I might pursue in my lucubration of this day, I determined to go to bed, hoping that the morning would remove every impediment to study, and restore the vigour of my mind.

I was no sooner asleep than I was relieved from my distress by means, which, if I had been waking, would have increased it; and instead of impressing upon my mind a train of new ideas in a regular succession, would have filled it with astonishment and terror. For in dreams, whether they are produced by a power of the imagination to combine images which reason would separate, or whether the mind is passive and receives impressions from some invisible agent, the memory seems to lie wholly torpid, and the understanding to be employed only about such objects as are then presented, without comparing the present with the past. When we sleep, we often converse with a friend who is either absent or dead, without remembering that the grave or the ocean is between us. We float like a feather upon the wind, or we find ourselves this moment in England  
and



and the next in India, without reflecting that the laws of nature are suspended, or inquiring how the scene could have been so suddenly shifted before us. We are familiar with prodigies, we accommodate ourselves to every event however romantic; and we not only reason, but act upon principles which are in the highest degree absurd and extravagant.

IN that state, therefore, in which no prodigy could render me unfit to receive instruction, I imagined myself to be still sitting in my study, pensive and dispirited, and that I suddenly heard a small shrill voice pronounce these words, "Take your pen; I will dictate an ADVENTURER." I turned to see from whom this voice proceeded, but I could discover nothing; believing, therefore, that my good genius or some favouring muse was present, I immediately prepared to write, and the voice dictated the following narrative.

I was the eldest son of a country gentleman who possessed a large estate, and when I was about nineteen years of age fell with my horse as I was hunting: my neck was dislocated by the fall, and for want of immediate assistance I died before I could be carried home: but I found myself the next moment, with inexpressible grief and astonishment, under the shape of a mongrel puppy in the stable of an inn, that was kept by a man who being butler to my father, had married the cook.

I was indeed greatly caressed; but my master, in order as he said to increase my beauty as well as my strength, soon disencumbered me of my ears and my tail. Besides the pain that I suffered in the operation, I experienced the disadvantages of this mutilation in a thousand instances: this, however, was but a small part of the calamity which in this state I was appointed to suffer.

My master had a son about four years old, who was yet a greater favourite than myself; and his passions having been always indulged as soon as they appeared, he was encouraged to gratify his resentment against every thing, whether animate or inanimate, that had offended him, by beating me; and when he did any mischief, for of other faults little notice was taken, the

the father, the mother or the maid, was sure to chastise me in his stead.

THIS treatment from persons whom I had been accustomed to regard with contempt, and command with insolence, was not long to be born: early one morning, therefore, I departed. I continued my journey till the afternoon without stopping, though it rained hard: about four o'clock I passed through a village; and perceiving a heap of shavings that were sheltered from the wet by the thatch of a house which some carpenters were repairing, I crept as I thought unnoticed into the corner, and laid myself down upon them: but a man who was plaining a board, observing that I was a strange dog and of a mongrel breed, resolved to make himself and his companions merry at my expence: for this purpose, having made a hole about two inches in diameter in a piece of deal, he suddenly caught me up, and putting the remainder of my tail through this diabolical engine, he made it fast by driving in a wedge with a heavy mallet, which crushing the bone put me to inexpressible torment. The moment he set me down, the wretches, who had been spectators of this waggery, burst into immoderate laughter at the aukward motions by which I expressed my misery, and my ridiculous attempt to run away from that which I could not but carry with me. They hooted after me till I was out of their sight: however, fear, pain and confusion still urging me forward with involuntary speed, I ran with such force between two pales that were not far enough asunder to admit my clog, that I left it with the remainder of my tail behind me. I then found myself in a farm yard; and fearing that I should be worried by the mastiff which I saw at a distance, I continued my flight: but some peasants who were at work in a neighbouring barn, perceiving that I ran without being pursued, that my eyes were inflamed, and that my mouth was covered with foam, imagined that I was mad, and knocked out my brains with a flail.

Soon after I had quitted this maimed and persecuted carcass, I found myself under the wings of a bullfinch with three others that were just hatched. I now rejoiced in the hope of soaring beyond the reach of human

human barbarity, and becoming like my mother a denizen of the sky: but my mother, before I was perfectly fledged, was surprized in her nest by a school-boy, who grasped her so hard to prevent her escape, that she soon after died: he then took the nest with all that it contained, which he deposited in a basket, where I presently lost my three companions in misfortune by change of food, and unskilful management. I survived; and soon after I could feed myself, I was taken by my tyrant's mother when she went to pay her rent, as a present to her landlord's daughter, a young lady who was extremely beautiful and in the eighteenth year of her age.

My captivity now began to lose its terrors: I no longer dreaded the rude gripe of a boisterous urchin, whose fondness was scarce less dangerous than his resentment; who in the zeal of his attachment to a new plaything, might neglect me till I perished with hunger; or who might wring off my neck, because he had some other use for the halfpenny which should procure me food: the confinement of a cage became habitual; I was placed near a pleasant window; I was constantly fed by one of the finest hands in the world; and I imagined, that I could suffer no misery under the patronage of smiles and graces.

SUCH was my situation, when a young lady from London made an afternoon's visit to my mistress: she took an opportunity to caress me among her other favourites, which were a parrot, a monkey and a lap-dog; she chirped, and holding out her finger to me, I hopped upon it; she stroked me, put my head to her cheek, and to shew my sensibility of her favours I began to sing: as soon as my song was over, she turned to my mistress, and told her, that the dear little creature might be made absolutely the sweetest bird in the world, only by putting out its eyes, and confining it in a less cage: to this horrid proposal my fair keeper agreed, upon being again assured that my song would be very greatly improved; and the next day performed herself the operation, as she had been directed, with the end of a hot knitting-needle. My condition was now more easily to be conceived than expressed: but I did



did not long suffer the mournful solitude of perpetual darkness ; for a cat came one night into the room undiscovered, dragged me through the wires of the cage, and devoured me.

I was not displeased to find myself once more at large; delivered from blindness and captivity, and still able to sport upon the breeze in the form of a cockchafer. But I had scarce entered this new scene of existence, when a gentleman, in whose garden I was feasting on one of the leaves of a cherry-tree, caught me, and turning to his son, a boy who had just been put into his first breeches, here Tommy, says he, is a bird for you. The boy received me with a grin of horrid delight, and, as he had been taught, immediately impaled me alive upon a corking-pin, to which a piece of thread was fastened, and I was doomed to make my young master sport, by fluttering about in the agonies of death ; and when I was quite exhausted, and could no longer use my wings, he was bid to tread upon me, for that I was now good for nothing ; a command with which he mercifully complied, and in a moment crushed me to atoms with his foot.

FROM a cockchafer I transmigrated into an earth-worm, and found myself at the bottom of a farmer's dunghill. Under this change of circumstances I comforted myself by considering, that if I did not now mount upon the wind, and transport myself from place to place with a swiftness almost equal to thought, yet I was not likely either to please or to offend mankind, both of which were equally fatal ; and I hoped to spend my life in peace, by escaping the notice of the most cruel of all creatures.

BUT I did not long enjoy the comfort of these reflexions. I was one morning disturbed by an unusual noise, and perceived the ground about me to shake. I immediately worked my way upward to discover the cause ; and the moment I appeared above the surface, I was eagerly snatched up by a man who had stuck a dung-fork into the ground, and moved it backward and forward to produce the effect that had now happened. I was put into a broken pan with many other associates in misfortune, and soon after disposed of to one of those gentle

gentle swains who delight in angling. This person carried us the next morning to the brink of a river, where I presently saw him take out one of my companions, and, whistling a tune, pass a barbed hook through the whole length of his body, entering it at the head and bringing it out at the tail. The wretched animal with-ed itself on the bloody hook, in torture which cannot be conceived by man, nor felt by any creature that is not vital in every part. In this condition he was suspended in the water as a bait for fish, till he was, together with the hook on which he hung, swallowed by an eel. While I was beholding this dreadful spectacle, I made many reflections on the great inequality between the pleasure of catching the prey, and the anguish inflicted on the bait. But these reflections were presently after lost, in the same agonies of which I had been a spectator.

You will not have room in this paper to relate all that I suffered from the thoughtless barbarity of mankind, in a cock, a lobster, and a pig: let it suffice to say, that I suffered the same kind of death with those who are broken upon the wheel; I was roasted alive before a slow fire, and was scourged to death with small cords, to gratify the wanton appetite of luxury, or contribute to the merriment of a rabble.

THUS far I had written as amanuensis to an invisible dictator; when, my dream still continuing, I felt something tickle my wrist, and turning my eye from the paper to see what it was, I discovered a flea, which I immediately caught and killed, by putting it into the candle. At the same instant the flea vanished, and a young lady of exquisite beauty stood before me. "Thoughtless wretch," said she, "thou hast again changed the state of my existence, and exposed me to still greater calamities than any that I have yet suffered. As a flea I was thy monitor, and as a flea I might have escaped thy cruelty if I had not intended thy instruction. But now to be concealed is impossible, and it is therefore impossible to be safe. The eyes of desire are upon me, and to betray me to infamy and guilt will be the toil of perseverance and the study of reason. But though man is still my enemy, though he assails me with  
more

more violence and persists with more obstinacy, I have yet less power of resistance; there is a rebel in my own bosom who will labour to give me up, whose influence is perpetual, and perpetual influence is not easily surmounted. Publish, however, what I have communicated; if any man shall be reclaimed from a criminal inattention to the felicity of inferior beings, and restrained from inflicting pain by considering the effect of his actions, I have not suffered in vain. But as I am now exposed not only to accidental and casual evils, as I am not only in danger from the frolicks of levity, but from the designs of cunning; to atone for the injury which thou hast done me, let the ADVENTURER warn the sex of every wile that is practised for their destruction, and deter man from the attempt by displaying the aggravated guilt, and shameless dissingenuity of assuming an appearance of the most ardent and tender affection, only to overwhelm with unutterable distress, the beauty whom love has made credulous, and guile has not acquainted with suspicion.

WHILE I listened to this address my heart throbbed with impatience; and the effort that I made to reply, awaked me.



No. 6. *Saturday, November 25, 1752.*

*Nunc auctionem facere decretum est mihi:  
Foras necessum est, quicquid habeo, vendere.  
Adeste sultis, præda erit præsentium.  
Logos ridiculos vendo.*

PLAUT.

LAST Sunday morning I was disturbed very early by an old crony, (a brother of the quill as he calls himself) who burst into my chamber, and running to my bed-side, "Get up, my dear friend," said he, pressing my hand with great eagerness; "I have such news for you! Here's your cloaths; make haste, let me beg of you."

I had been used, at each return of the sabbath, to receive a visit from my old acquaintance about dinner

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time;



time; but I could not imagine what had induced him to give me this morning salutation. However, I huddled on my cloaths, and had scarce seated him by the fireside in my study, when flinging down a paper very much blotted upon the table, "There," says he, "there's a scheme for you, my old boy! I am made for ever—  
"Read it—I am made for ever."

I very well knew my friend's foible: he has learning, a great deal of vivacity, and some judgment; but he wants the necessary steadiness for serious application. He is continually in pursuit of new projects, but will not allow himself time to think of putting them in execution. He has contracted with every eminent bookseller in town for works of which he had only conceived the design, and scarce ever proceeded beyond the title-page and preface. He is a professed writer, and of a genius so extensive, that all subjects are alike to him: but as he cannot submit to the drudgery of correctness, his performances are hurried over in so slovenly a manner, that they hardly procure him a bare subsistence. He is, therefore, perpetually exclaiming against the tyranny of the Trade; and laments, that merit should be so much discouraged, by the ignorance or envy of the town.

I had often experienced the fertility of his invention, in forming such projects as were easy in theory but impossible in the practice; I, therefore, expected nothing less than such another whimsical contrivance as his last, *for making new boards out of shavings*: but how was I surprized when I took up his paper, and saw at the top of it the following advertisement!

On the                      day of                      next

Will be sold by AUCTION,

A curious and valuable collection of manuscripts (warranted originals) in prose and verse:

Being the entire stock in trade of

TIMOTHY SPINBRAIN, Author,

Leaving off business.

As I could not help smiling at the conceit, my friend understood it as a mark of my approbation; and snatching the

the sheet out of my hand, " Well, says he, don't you  
 " think this will free me from the impertinence of duns,  
 " and the servility of suing to those unconscionable vul-  
 " tures, the booksellers, for more copymoney? Why,  
 " man, I shall raise an estate by it, I have such an in-  
 " finite number of tracts on political, polemical, philo-  
 " sophical, physiological. æconomical, religious, and  
 " miscellaneous subjects. My manuscripts, let me tell  
 " you, are of greater utility, and consequently more  
 " valuable, than those in the Vatican or Bodleian li-  
 " braries." He then proceeded to descant on the par-  
 " ticulars of his plan; not forgetting to enliven his dis-  
 " course with many sprightly sallies against the retailers of  
 " the works of the learned, those bloodsuckers, as he  
 " called them, of the literary commonwealth.

" SIR, continued he, I intend to strike off an im-  
 " pression of twenty thousand copies of my catalogue,  
 " to be distributed among all the lovers of literature  
 " throughout the three kingdoms; and I shall take care  
 " to circulate a sufficient number among the Vertuosi  
 " in Holland, France, Italy, Spain, Germany and else-  
 " where. I will just mention to you some of the chief  
 " articles that enrich my collection.

" IN politics, I have an infallible scheme for ruining  
 " the French power; which, I suppose, will be bought  
 " up, at any price, by commission from abroad, if our  
 " ministry have not spirit enough to out-bid them. I  
 " have another for a coalition of parties, which will pre-  
 " vent all disputes at the next general election. I have a-  
 " nother for discharging the national debt, which I con-  
 " trived in gratitude for my being set at liberty by the  
 " last act of insolvency. I have several other pamphlets  
 " on the important topics of liberty, bribery, and cor-  
 " ruption, written on both sides the question; and a  
 " most curious collection of speeches adapted to every  
 " kind of debate, which will be of admirable use to  
 " young members of parliament.

" IN philosophy, I have several new systems in op-  
 " position to the present received opinions: I have a  
 " proof, that the earth is an octogon; another, that  
 " the sun is inhabited; and a third, that the moon may,  
 " for aught we can tell to the contrary, be made of a  
 " green

“ green cheefe. I have a new theory of optics; demon-  
 “ monstrating, that darkness is caused by certain te-  
 “ nebrificous rays oppugning, obtunding, sheathing,  
 “ and absorbing the rays of light. I have resolved the  
 “ phænomena of electricity and magnetism; and have  
 “ made many surprising improvements in all the arts  
 “ and sciences. These, I fear, will be carried off by  
 “ some German professor, who will thence claim the  
 “ merit to himself, and the honour of the discovery  
 “ will be attributed to his nation.

“ THOSE who are fond of displaying their talents in  
 “ religious disputes, will find, in my auction, sufficient  
 “ matter for their various altercations; whether they  
 “ are Atheists, Deists, or distinguished by the modest  
 “ appellation of Free thinkers. There is scarce a sect  
 “ among the many hundred, whom I have not defend-  
 “ ed or attacked: but it must not be concluded from  
 “ thence, that I have been byassed more towards one  
 “ than another; as you know the *faith* of an author is  
 “ out of the question; and he only writes pro or con,  
 “ as the several opinions are more or less embraced or  
 “ exploded in the world. I have got, indeed, some in-  
 “ fallible arguments against the Pope’s infallibility;  
 “ and some probable conjectures, that there never was  
 “ such a person as Mahomet; both which, I don’t doubt,  
 “ will be bought up by the emissaries of Rome and  
 “ Constantinople.”

HERE I interrupted my friend, by asking him, if he  
 had not something likewise against the Patriarch of the  
 Greek church; or a serious admonition against the  
 growth of Hottentotism among us. He answered very  
 calmly, “ I should see in the catalogue,” and proceeded.

“ THE emissaries of Constantinople—Well—My  
 “ stock in the Belles Lettres is almost inexhaustible. I  
 “ have a compleat set of criticisms on all the ancient  
 “ authors, and a large store of conjectural emendations  
 “ on the old English classics: I have several new essays  
 “ in modern wit and humour; and a long string of  
 “ papers both serious and diverting, for periodical lu-  
 “ cubrations: I have, I know not how many original  
 “ entertaining novels, as well as elegant translations  
 “ from the French; with a heap of single pamphlets  
 “ on



“ on the most popular and interesting subjects. My  
“ poetry will consist of every article, whether tragedies,  
“ comedies, farces, masques, operas, sonnets, cantatas,  
“ songs, pastorals, fatires, odes, elegies or epithala-  
“ miums: and then, such a load of epigrams, anagrams,  
“ rebusses, riddles, acrostics, conundrums! which, you  
“ know, will fetch a high price from the witlings and  
“ the proprietors of new monthly magazines. To  
“ wind up the whole, there shall be several distinct lots  
“ of title pages, and mottos, and dedications, and pre-  
“ faces, and plans for books.

“ THUS, my dear friend, have I opened to you the  
“ main drift of my design; and I believe at a moderate  
“ computation—let me see—ay, after I have cleared  
“ myself in the world, I shall be able to retire into the  
“ country, let me tell you, with a pretty fortune in  
“ my pocket. But before I begin my sale, if you can  
“ find any thing that will suit your ADVENTURER, as  
“ you are an old acquaintance, you shall have it at  
“ your own price.”

I thanked Mr. SPINBRAIN for his genteel offer, and heartily congratulated him on the prospect of his pretty fortune: but I could not help enquiring, where all these immense stores of literature were lodged, as I never had observed any thing but loose scraps of paper scattered about his room, and one book of *loci communes*, or *hints*, as he called them, placed upon the chimney piece. “ Ha! says he, that’s true; I forgot to mention that: “ why, indeed, they are none of them quite finished “ as yet; but I have got the rough draughts of most “ somewhere: besides, I have it all here,” pointing to his forehead. I advised him to set about it directly; and in the evening when we parted, he resolved not to go to bed till he had perfected his scheme. Yesterday morning I received a note from him, acquainting me that he had laid aside all thoughts of his auction; because, as he imagined, the maid had inadvertently lighted his fire with the best of his materials.

THE restlessness of my friend’s chimerical genius will not, however, let him entirely give up the point: and though he has been disappointed in this mighty project, yet, he informs me, he has hit upon a scheme equally

advantageous, which shall monopolize the whole business of scribbling; and he offers to take me into partnership with him. "Ah, says he, we shall humble those fellows—We need not care a farthing for Mr. "Bibliopola."—His design is to open a NEW LITERARY WAREHOUSE, or UNIVERSAL REGISTER OFFICE for WIT and LEARNING: the particulars he has promised to communicate to me to-morrow; in the mean time, he desires me to advance him a trifle, to buy paper for a poem on the late theatrical disputes.



No. 7. *Tuesday, November 28, 1752.*

*Sit mihi fas audita loqui* —

VIRG.

I Received, a few weeks ago, an account of the death of a lady whose name is known to many, but the *eventful history* of whose life has been communicated to few: to me it has been often related during a long and intimate acquaintance; and as there is not a single person living, upon whom the making it public can reflect unmerited dishonour, or whose delicacy or virtue can suffer by the relation, I think I owe to mankind a series of events from which the wretched may derive comfort, and the most forlorn may be encouraged to hope; as misery is alleviated by the contemplation of yet deeper distress, and the mind fortified against despair by instances of unexpected relief.

#### The history of MELISSA.

THE father of Melissa was the younger son of a country gentleman who possessed an estate of about 500*l.* a year; but as this was to be the inheritance of the elder brother, and as there were three sisters who were to be provided for, he was at about sixteen taken from Eton school, and apprenticed to a considerable merchant at Bristol. The young gentleman, whose imagination had been fired by the exploits of heroes, the victories gained by magnanimous presumption, and the wonders

wonders discovered by daring curiosity, was not disposed to consider the acquisition of wealth as the limits of his ambition, or the repute of honest industry as the total of his fame. He regarded his situation as servile and ignominious, as the degradation of his genius and the preclusion of his hopes; he longed to go in search of adventures, he neglected his business as unworthy of his attention, heard the remonstrances of his master with a kind of sullen disdain, and after two years legal slavery he made his escape, and at the next town enlisted himself a soldier; not doubting but that by his military merit and the fortune of war, he should return a general officer, to the confusion of those who would have buried him in the obscurity of a counting-house. He found means effectually to elude the enquiries of his friends, as it was of the utmost importance to prevent their officious endeavours to ruin his project and obstruct his advancement.

HE was sent with other recruits to London, and soon after quartered with the rest of his company in a part of the country, which was so remote from all with whom he had any connection, that he no longer dreaded a discovery.

IT happened that he went one day to the house of a neighbouring gentleman with his comrade, who was become acquainted with the chambermaid, and by her interest admitted into the kitchen. This gentleman, whose age was something more than sixty, had been about two years married to a second wife, a young woman who had been well educated and lived in the polite world, but had no fortune: by his first wife, who had been dead about ten years he had several children; the youngest was a daughter who had just entered her seventeenth year; she was very tall of her age, had a fine complexion, good features, and was well made; but her father, whose affection for her was mere instinct, as much as that of a brute for its young, utterly neglected her education; it was impossible for him, he said, to live without her; and as he could not afford to have her attended by a governess and proper masters in a place so remote from London, she was suffered to continue illiterate and unpolished: she knew no enter-



tainment higher than a game at romps with the servants; she became their confidant and they became her's; nor did she think herself happy any where but in the kitchen.

As the capricious fondness of her father had never conciliated her affection, she perceived it abate upon his marriage without regret. She suffered no new restraint from her new mother, who observed with a secret satisfaction that miss had been used to hide herself from visitors, as neither knowing how to behave, nor being fit to be seen; and she chose rather to conceal her daughter's defects by excluding her from company, than to supply them by putting her to a boarding school.

Miss, who had been told by Betty that she expected her sweetheart, and that they were to be merry, stole down stairs, and without scruple made one in a party at blindman's buff. The soldier of fortune was struck with her person, and discovered, or thought he discovered in the simplicity of nature some graces which are polished away by the labour of art. However, nothing that had the appearance of an adventure could be indifferent to him; and his vanity was flattered by the hope of carrying off a young lady under the disguise of a common foldier, without revealing his birth, or boasting of his expectations.

In this attempt he became very assiduous, and he succeeded. The company being ordered to another place, Betty and her young mistress departed early in the morning with their gallants, and there being a privileged chapel in the next town, they were married.

THE old gentleman, as soon as he was informed that his daughter was missing, made so diligent and scrupulous an enquiry after her, that he learned with whom and which way she was gone: he mounted his horse, and pursued her, not without curses and imprecations; he discovered rather the transports of rage than the emotions of tenderness, and resented her offence rather as the rebellion of a slave than the disobedience of a child. He did not, however, overtake them till the marriage had been consummated, of which when he was informed by the husband, he turned from him  
with

with expressions of brutality and indignation, swearing never to forgive a fault which he had taken no care to prevent.

THE young couple, notwithstanding their union frequently doubled their distress, still continued fond of each other. The spirit of enterprize and the hope of presumption were not yet quelled in the young soldier; and he received orders to attend king William, when he went to the siege of Namur, with exultation and transport, believing his elevation to independence and distinction as certain as if he had been going to take possession of a title and estate. His wife, who had been some months pregnant, as she had no means of subsistence in his absence, procured a passage with him. When she came on shore and mingled with the crowd that followed the camp, wretches who without compunction wade in human blood to strip the dying and the dead, to whom horror is become familiar, and compassion impossible, she was terrified: the discourse of the women, rude and unpolished as she was, covered her with confusion; and the brutal familiarity of the men filled her with indignation and disgust: her maid Betty, who had also attended her husband, was the only person with whom she could converse, and from whom she could hope the assistance of which she was so soon to stand in need.

IN the mean time she found it difficult to subsist; but accidentally hearing the name of an officer, whom she remembered to have visited her mother soon after her marriage, she applied to him, told him her name, and requested that he would afford her his protection, and permit her to take care of his linen. With this request the captain complied; her circumstances became less distressed, and her mind more easy: but new calamity suddenly overtook her; she saw her husband march to an engagement in the morning, and saw him brought back desperately wounded at night. The next day he was removed in a waggon, with many others who were in the same condition, to a place of greater safety, at the distance of about three leagues, where proper care might be taken of their wounds. She intreated the captain to let her go in the waggon with him; but to

this he could not consent, because the waggon would be filled with those who neither were able to walk, nor could be left behind. He promised, however, that if she would stay till the next day, he would endeavour to procure her a passage; but she chose rather to follow the waggon on foot, than to be absent from her husband. She could not, however, keep pace with it, and she reached the hospital but just time enough to kneel down by him upon some clean straw, to see him sink under the last agony, and hear the groan that is repeated no more. The fatigue of the journey, and the perturbation of her mind, immediately threw her into labour, and she lived but to be delivered of Melissa, who was thus in the most helpless state, left without father, mother or friend, in a foreign country, in circumstances which could afford no hope of reward to the tenderness that should attempt the preservation of her life, and among persons who were become obdurate and insensible, by having been long used to see every species of distress.

It happened that, among those whom accident or distress had brought together at the birth of Melissa, there was a young woman, whose husband had fallen in the late engagement, and who a few days before had lost a little boy that she suckled. This person, rather perhaps to relieve herself from an inconveniency, than in compassion to the orphan, put it to her breast: but whatever was her motive, she believed that the affording sustenance to the living, conferred a right to the apparel of the dead, of which she therefore took possession; but in searching her pocket she found only a thimble, the remains of a pocket looking-glass, about the value of a penny in Dutch money, and the certificate of her marriage. The paper, which she could not read, she gave afterwards to the captain, who was touched with pity at the relation which an inquiry after his laundress produced. He commended the woman who had preserved the infant, and put her into the place of its mother. This encouraged her to continue her care of it till the captain returned to England, with whom she also returned, and became his servant.

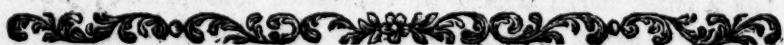


THIS gentleman, as soon as he had settled his immediate concerns, sent Melissa under the care of her nurse to her grandfather; and inclosed the certificate of her mother's marriage in a letter containing an account of her death, and the means by which the infant had been preserved: he knew that those who had been once dear to us, by whatever offence they may have alienated our affection when living, are generally remembered with tenderness when dead; and that after the grave has sheltered them from our resentment, and rendered reconciliation impossible, we often regret as severe that conduct which before we approved as just. He therefore hoped, that the parental fondness which an old man had once felt for his daughter, would revive at the sight of her offspring; that the memory of her fault would be lost in the sense of her misfortunes; and that he would endeavour to atone for that inexorable resentment which produced them, by cherishing a life to which she had, as it were, transferred her own. But in these expectations, however reasonable, he was mistaken. The old man, when he was informed by the messenger that the child she held in her arms was his granddaughter, whom she was come to put under his protection, refused to examine the contents of the letter, and dismissed her with menaces and insult. The knowledge of every uncommon event soon becomes general in a country town. An uncle of Melissa's, who had been rejected by his father for having married his maid, heard this fresh instance of his brutality with grief and indignation; he sent immediately for the child and the letter, and assured the servant that his niece should want nothing which he could bestow; to bestow much indeed was not in his power, for his father having obstinately persisted in his resentment, his whole support was a little farm which he rented of the 'squire; but as he was a good œconomist and had no children of his own, he lived decently; nor did he throw away content, because his father had denied him affluence.

MELISSA, who was compassionate for her mother's misfortunes, of which her uncle had been particularly informed by her maid Betty, who had returned a widow to her friends in the country, was not less beloved for  
her

her own good qualities: she was taught to read and write, and work at her needle, as soon as she was able to learn; and she was taken notice of by all the gentry as the prettiest girl in the place: but her aunt died when she was about eleven years old, and before she was thirteen she lost her uncle.

SHE was now again thrown back upon the world, still helpless, though her wants were increased, and wretched in proportion as she had known happiness: she looked back with anguish, and forward with distraction: a fit of crying had just afforded her a momentary relief, when the 'squire, who had been informed of the death of his tenant, sent for her to his house. This gentleman had heard her story from her uncle, and was unwilling that a life which had been preserved almost by miracle, should at last be abandoned to misery; he therefore determined to receive her into his family, not as a servant but as a companion to his daughter, a young lady finely accomplished, and now about fifteen. The old gentleman was touched with her distress, and Miss received her with great tenderness and complacency: she wiped away her tears, and of the intolerable anguish of her mind nothing remained but a tender remembrance of her uncle, whom she loved and revered as a parent. She had now courage to examine the contents of a little box which he had put into her hands just before he expired; she found in it only the certificate of her mother's marriage, enclosed in the captain's letter, and an account of the events that have been before related, which her uncle had put down as they came to his knowledge: the train of mournful ideas that now rushed upon her mind raised emotions, which if they could not be suppressed by reason, were soon destroyed by their own violence.



No. 8. Saturday, December 2, 1752.

*Durate, et vosmet rebus servate secundis. VIRGIL.*

**I**N this family, which in a few weeks after returned to London, Melissa soon became a favourite: the good

good 'squire seemed to consider her as his child, and miss as her sister; she was taught dancing and music, introduced to the best company, elegantly dressed, and allowed such sums as were necessary for trivial expences. Youth seldom suffers the dread of to-morrow to intrude upon the enjoyment of to-day, but rather regards present felicity as the pledge of future: Melissa was probably as happy as if she had been in the actual possession of a fortune, that to the ease and splendor which she enjoyed already, would have added stability and independence.

SHE was now in her eighteenth year, and the only son of her benefactor was just come from the university to spend the winter with his father in town. He was charmed with her person, behaviour, and discourse; and what he could not but admire he took every opportunity to commend. She soon perceived that he shewed particular marks of respect to her, when he thought they would not be perceived by others; and that he endeavoured to recommend himself by an officious assiduity, and a diligent attention to the most minute circumstances that might contribute to her pleasure. But this behaviour of the young gentleman, however it might gratify her vanity, could not fail to alarm her fear; she foresaw, that if what she had remarked in his conduct should be perceived by his father or sister, the peace of the family would be destroyed; and that she must either be ship-wrecked in the storm, or thrown over-board to appease it. She therefore affected not to perceive, that more than a general complaisance was intended by her lover; and hoped that he would thus be discouraged from making an explicit declaration: but though he was mortified at her disregard of that which he knew she could not but see, yet he determined to address her in such terms as should not leave this provoking neutrality in her power: though he revered her virtue, yet he feared too much the anger of his father to think of making her his wife; and he was too deeply enamoured of her beauty, to relinquish his hopes of possessing her as a mistress. An opportunity for the execution of his purpose was not long wanting: she received his general professions of love with levity



levity and merriment ; but when she perceived that his view was to seduce her to prostitution, she burst into tears, and fell back in an agony unable to speak : he was immediately touched with grief and remorse ; his tenderness was alarmed at her distress, and his esteem increased by her virtue ; he caught her in his arms, and as an atonement for the insult she had received, he offered her marriage ; but as her chastity would not suffer her to become his mistress, neither would her gratitude permit her to become his wife ; and as soon as she was sufficiently recollected, she intreated him never more to urge her to violate the obligation she was under either to herself or to her benefactor. “ Would not, said she, the presence of a wretch whom you had seduced from innocence and peace to remorse and guilt, perpetually upbraid you ? and would you not always fear to be betrayed by a wife, whose fidelity no kindness could secure, who had broken all the bands that restrain the generous and the good ; and who by an act of the most flagitious ingratitude had at once reached the pinnacle of guilt, to which others ascend by imperceptible gradations ? ”

THESE objections, though they could neither be obviated nor evaded, had yet no tendency to subdue desire : he loved with greater delicacy, but with more ardour ; and as he could not always forbear expostulations, neither could she always silence them in such a manner as might most effectually prevent their being repeated. Such was one morning the situation of the two lovers : he had taken her hand into his, and was speaking with great earnestness, while she regarded him with a kind of timorous complacency, and listened to him with an attention which her heart condemned : his father, in this tender moment, in which their powers of perception were mutually engrossed by each other, came near enough to hear that his heir had made proposals of marriage, and retired without their knowledge.

As he did not dream that such a proposal could possibly be rejected by a girl in Melissa's situation, imagining that every woman believed her virtue to be inviolate if her person was not prostituted, he took his measures accordingly. It was near the time in which his family

family had been used to remove into the country: he therefore gave orders that every thing should be immediately prepared for the journey, and that the coach should be ready at six the next morning, a man and horse being dispatched in the mean time to give notice of their arrival. The young folks were a little surprised at this sudden removal; but though the 'squire was a good natured man, yet as he governed his family with high authority, and as they perceived something had offended him, they did not inquire the reason, nor indeed did they suspect it. Melissa packed up her things as usual; and in the morning the young gentleman and his sister having by their father's orders got into the coach, he called Melissa into the parlour; where in a few words, but with great acrimony, he reproached her with having formed a design to marry his son without his consent, an act of ingratitude which he said justified him in upbraiding her with the favours which he had already conferred upon her, and in a resolution he had taken that a bill of 50*l.* which he then put into her hand, should be the last; adding, that he expected she should within one week leave the house. To this heavy charge she was not in a condition to reply; nor did he stay to see whether she would attempt it, but hastily got into the coach which immediately drove from the door.

THUS was Melissa a third time, by a sudden and unexpected desertion, exposed to penury and distress, with this aggravation, that ease and affluence were become habitual; and that though she was not so helpless as at the death of her uncle, she was exposed to yet greater danger; for few that have been used to slumber upon down and wake to festivity, can resist the allurements of vice who still offers ease and plenty, when the alternatives are a flock-bed and a garret, short meals, coarse apparel, and perpetual labour.

MELISSA, as soon as she had recovered from the stupor which had seized her upon so astonishing and dreadful a change of fortune, determined not to accept the bounty of a person who imagined her to be unworthy of it; nor to attempt her justification while it would render her veracity suspected, and appear to proceed  
only

only from the hope of being restored to a state of splendid dependence, from which jealousy or caprice might again at any time remove her, without cause and without notice: she had not, indeed, any hope of being ever able to defend herself against her accuser upon equal terms; nor did she know how to subsist a single day, when she had returned his bill and quitted his house: yet such was the dignity of her spirit, that she immediately inclosed it in a blank cover, directed to him at his country-seat, and calling up the maid who had been left to take care of the house, sent her immediately with it to the Post-office. The tears then burst out, which the agitation of her mind had before restrained; and when the servant returned, she told her all that had happened, and asked her advice what she should do. The girl, after the first emotions of wonder and pity had subsided, told her that she had a sister who lodged in a reputable house and took in plain-work, to whom she would be welcome as she could assist her in her business, of which she had often more than she could do; and with whom she might continue till some more eligible situation could be obtained. Melissa listened to this proposal as to the voice of Heaven; her mind was suddenly relieved from the most tormenting perplexity, from the dread of wandering about without money or employment, exposed to the menaces of a beadle, or the insults of the rabble: she was in haste to secure her good fortune, and felt some degree of pain lest she should lose it by the earlier application of another; she therefore went immediately with the maid to her sister, with whom it was soon agreed that Melissa should work for her board and lodging; for she would not consent to accept as a gift, that which she could by any means deserve as a payment.

WHILE Melissa was journeywoman to a person, who but a few weeks before would have regarded her with envy, and approached her with confusion; it happened that a suit of linen was brought from the milliner's wrapped up in a news-paper: the linen was put into the work basket, and the paper being thrown carelessly about, Melissa at last caught it up and was about to read it; but perceiving it had been published a fortnight

was



was just going to put it into the fire, when by an accidental glance she saw her father's name; this immediately engaged her attention, and with great perturbation of mind she read an advertisement, in which her father, said to have left his friends about eighteen years before, and to have entered either into the army or the navy, was directed to apply to a person in Staples-Inn who could inform him of something greatly to his advantage. To this person Melissa applied with all the ardour of curiosity, and all the tumult of expectation: she was informed that the elder brother of the person mentioned in the advertisement, lately died unmarried; that he was possessed of 1500*l.* a year, 500*l.* of which had descended to him from his father, and 1000*l.* had been left him by an uncle, which upon his death, there being no male heir, had been claimed by his sisters; but that a mistress who had lived with him many years, and who had been treated by the supposed heiresses with too much severity and contempt, had in the bitterness of her resentment published the advertisement, having heard in the family that there was a younger brother abroad.

THE conflict of different passions that were at once excited with uncommon violence in the breast of Melissa, deprived her for a time of the power of reflexion; and when she became more calm she knew not by what method to attempt the recovery of her right: her mind was bewildered amidst a thousand possibilities, and distressed by the apprehension that all might prove ineffectual. After much thought and many projects, she recollected that the captain, whose servant brought her to England, could probably afford her more assistance than any other person: as he had been often pointed out to her in public places by the 'squire, to whom her story was well known, she was acquainted with his person, and knew that within a few months he was alive: she soon obtained directions to his house, and being readily admitted to a conference, she told him, with as much presence of mind as she could, that she was the person whom his compassion had contributed to preserve when an infant, in confirmation of which, she produced his letter and the certificate which it inclosed;  
that

that by the death of her father's elder brother, whose family she had never known, she was become intitled to a very considerable estate; but that she knew not what evidence would be necessary to support her claim, how such evidence was to be produced, nor with whom to intrust the management of an affair, in which wealth and influence would be employed against her. The old captain received her with that easy politeness which is almost peculiar to his profession, and with a warmth of benevolence that is seldom found in any: he congratulated her upon so happy and unexpected an event; and without the parade of ostentatious liberality, without extorting an explicit confession of her indigence, he gave her a letter to his lawyer, in whom he said she might with the utmost security confide, and with whom she would have nothing more to do than to tell her story: and do not, said he, doubt of success, for I will be ready to testify what I know of the affair whenever I shall be called upon; and the woman who was present at your birth and brought you over, still lives with me, and upon this occasion may do you signal service.

MELISSA departed, melted with gratitude and elated with hope. The gentleman, to whom the captain's letter was a recommendation, prosecuted her claim with so much skill and assiduity, that within a few months she was put into the possession of her estate. Her first care was to wait upon the captain, to whom she now owed not only life but a fortune: he received her acknowledgements with a pleasure, which only those who merit it can enjoy; and insisted that she should draw upon him for such sums as she should want before her rents became due. She then took very handsome ready furnished lodgings, and determined immediately to justify her conduct to the squire, whose kindness she still remembered, and whose resentment she had forgiven. With this view she set out in a chariot and six attended by two servants in livery on horseback, and proceeded to his country seat, from whence the family was not returned: she had lain at an inn within six miles of the place, and when the chariot drove up to the door, as it was early in the morning, she could perceive the servants run to and fro in a hurry, and the young lady and  
her

her brother gazing through the window to see if they knew the livery: she remarked every circumstance which denoted her own importance with exultation; and enjoyed the solicitude which her presence produced among those, from whose society she had so lately been driven with disdain and indignation.

SHE now increased their wonder, by sending in a servant to acquaint the old gentleman, that a lady desired to speak with him about urgent business, which would not however long detain him: he courteously invited the lady to honour him with her commands, hastened into his best parlour, adjusted his wig, and put himself in the best order to receive her; she alighted, and displayed a very rich undress which corresponded with the elegance of her chariot, and the modish appearance of her servants. She contrived to hide her face as she went up the walk, that she might not be known too soon; and was immediately introduced to her old friend, to whom she soon discovered herself to his great astonishment, and before he had recovered his presence of mind she addressed him to this effect. "You see, sir, an orphan who is under the greatest obligations to your bounty, but who has been equally injured by your suspicions. When I was a dependant upon your liberality, I would not assert my innocence, because I could not bear to be suspected of falshood; but I assert it now I am the possessor of a paternal estate, because I cannot bear to be suspected of ingratitude: that your son pressed me to marry him, is true; but it is also true that I refused him, because I would not disappoint your hopes and impoverish your posterity." The old gentleman's confusion was increased by the wonders that crowded upon him: he first made some attempts to apologize for his suspicions with awkwardness and hesitation: then doubting the truth of appearances, he broke off abruptly and remained silent; then reproaching himself, he began to congratulate her upon her good fortune, and again desisted before he had finished the complement. Melissa perceived his perplexity and guessed the cause; she was therefore about to account more particularly for the sudden change of her circumstances: but miss, whose maid had brought her intelligence from the servants, that the lady's name

who



who was with her papa was Melissa, and that she was lately come to a great estate by the death of her uncle, could no longer restrain the impatience of her affection and joy; she rushed into the room and fell upon her neck, with a transport that can only be felt by friendship and expressed by tears. When this tender silence was past, the scruples of doubt were soon obviated; the reconciliation was reciprocal and sincere; the father led out his guest, and presented her to his son with an apology for his conduct to them both.

MELISSA had bespoke a dinner and beds at the inn, but she was not suffered to return. Within a few weeks she became the daughter of her friend, who gave her hand to his son, with whom she shared many years that happiness which is the reward of virtue. They had several children, but none survived them; and Melissa, upon the death of her husband, which happened about seven years ago, retired wholly from town to her estate in the country, where she lived beloved and died in peace.



No. 9. *Tuesday, December 5, 1752.*

—'Εν προδουροῖς θῆκεν διδασκαλίην. VET. EPIGR.

To the ADVENTURER.

S I R,

I Should be sorry to take off your attention from matters of greater moment; and to divert you from the speculation of faults that present themselves directly before your eyes, by desiring you to contemplate the enormities that hang over your head. It has been customary, I know, with you writers of essays, to treat the subject of SIGNS in a very ludicrous manner: for my part, I cannot help thinking, that it deserves a more serious consideration. The attacks of your predecessors on the absurdities which tradesmen usually commit in these pendant advertisements, have been very slight, and consequently

quently have produced no salutary effect: blunders have to this day been handed down from master to 'prentice, without any regard paid to their remonstrances; and it is left to the sturdy ADVENTURER, if he pleases, to combat these monstrous incongruities, and to regulate their Babel-like confusion.

I am at present but an humble journey-man sign-painter in Harp-alley: for though the ambition of my parents designed that I should emulate the immortal touches of a Raphael or a Titian, yet the want of taste among my countrymen, and their prejudice against every artist who is a native, have degraded me to the miserable necessity, as Shaftesbury says, "of illustrating" prodigies in fairs, and adorning heroic sign-posts." However, as I have studied to improve even this meanest exercise of the pencil, I intend to set up for myself; and, under the favour of your countenance, to reduce the vague practice of SIGN-PAINTING to some standard of elegance and propriety. With your leave I shall hang out your own face, as an invitation to customers; not doubting, but that the pourtrait of the ADVENTURER will hereafter be monopolized by all our profession, as the patron of our art.

It cannot be doubted, but that SIGNS were intended originally to express the several occupations of their owners; and to bear some affinity in their external designations, with the wares to be disposed of, or the business carried on within. Hence the *Hand and Shears* is justly appropriated to taylor's; as the *Hand and Pen* is to writing-masters; though the very reverend and right worthy order of my neighbours the Fleet-parsons, have assumed it to themselves as a mark of *marriages performed without imposition*. The *Wool-pack* plainly points out to us a *Woollen-Draper*; the *Naked Boy* elegantly reminds us of the necessity of cloathing; and the *Golden Fleece* figuratively denotes the riches of our staple commodity: but are not the *Hen and Chickens* and the *Three Pidgeons*, the unquestionable right of the poulterer; and not to be usurped by the venders of *silk or linen*?

It would be endless to enumerate the gross blunders committed in this point, by almost every branch of trade. I shall, therefore, confine myself chiefly to the  
numerous

numerous fraternity of *Publicans*; whose extravagance in this affair calls aloud for reprehension and restraint. Their modest ancestors were contented with a *plain bough* stuck up before their doors; whence arose the wise proverb, *Good wine needs no bush*: but how have they since deviated from their ancient simplicity! They have ransacked earth, air, and seas; called down sun, moon, and stars, to their assistance, and exhibited all the monsters that ever teemed from fantastic imagination. Their *Hogs in Armour*, their *Blue Boars*, *Black Bears*, *Green Dragons*, and *Golden Lions*, have already been sufficiently exposed by your brother essay writers.

— *Sus horridus, atraque Tigris,  
Squamosusque Draco, et fulvâ cervice Leæna.* VIRG.

It is no wonder that these gentlemen who indulge themselves in such unwarrantable liberties, should have so little regard to the choice of SIGNS adapted to their mystery. There can be no objection made to the *Bunch of Grapes*, the *Rummer*, or the *Tuns*: but would not any one inquire for a *Hofier* at the *Leg*, or for a *Locksmith* at the *Cross-keys*? and who would expect any thing but *water* to be sold at the *Fountain*? The *Turk's Head* may fairly intimate that a *Seraglio* is kept within: the *Rose* may be strained to some propriety of meaning, as the business there transacted may be said to be done *under the Rose*: but why must the *Angel*, the *Lamb*, and the *Mitre*, be the designations of the seats of drunkenness or prostitution?

SOME regard should likewise be paid by tradesmen to their situation; or, in other words, to the *propriety of place*: and in this too the publicans are notoriously faulty. The *King's Arms*, and the *Star and Garter*, are aptly enough placed at the court end of the town, and in the neighbourhood of the Royal Palace: *Shakespeare's Head* takes his station by one Play-house, and *Ben Jonson's* by the other: *Hell* is a publick-house adjoining to *Westminster-hall*, as the *Devil Tavern* is to the lawyer's quarters in the Temple: but what has the *Crown* to do by the 'Change, or the *Gun*, the *Ship* or the *Anchor*, any where but at Tower-hill, at Wapping, or Deptford?

IT



It was certainly from a noble spirit of doing honour to superior desert, that our forefathers used to hang out the *heads* of those who were particularly eminent in their professions. Hence we see *Galen* and *Paracelsus* exalted before the shops of chymists; and the great names of *Tully*, *Dryden*, *Pope*, &c. immortalized on the rubric posts of booksellers, while their heads denominate the learned repositories of their works. But I know not whence it happened, that publicans have claimed a right to the physiognomies of kings and heroes, as I cannot find out by the most painful researches that there is any alliance between them. *Lebec*, as he was an excellent cook, is the fit representative of *luxury*; and *Broughton*, that renowned athletic champion, has an indisputable right to put up his *his own head*, if he pleases: but what reason can there be, why the glorious *Duke William* should draw *porter*, or the brave *Admiral Vernon* retail *flip*? Why must *Queen Anne* keep a *gin-shop*, and *King Charles* inform us of a *skittle-ground*? Propriety of character, I think, requires, that these illustrious personages should be deposed from their lofty stations: and I would recommend hereafter, that the *Alderman's* effigy should accompany his *Intire Butt Beer*, and that the comely face of that public-spirited patriot, *who first reduced the price of punch, and raised its reputation* PRO BONO PUBLICO, should be set up wherever-three pen'orth of warm rum is to be sold.

I have been used to consider several SIGNS, for the frequency of which it is difficult to give any other reason, as so many hieroglyphics with a hidden meaning, satyrizing the follies of the people, or conveying instruction to the passer-by. I am afraid that the stale jest on our sober citizens gave rise to so many *Horns* in the public streets; and the number of *Castles* floating with the wind, was probably designed as a ridicule on the baseless fabrics, erected by soaring projectors. *Tumble-down Dick*, in the Borough of Southwark, is a fine moral on the instability of greatness and the consequences of ambition: but there is a most ill-natured sarcasm against the fair sex exhibited on a sign in Broad St. Giles's, of a headless female figure, called the *Good Woman*.

*Quale*

*Quale portentum neque militaris  
Daunia in latis alit esculetis,  
Nec Jubaë tellus generat leonum  
Arida nutrix.*

HOR.

A discerning eye may also discover in many of our signs evident marks of the religion prevalent among us before the reformation. *Saint George*, as the tutelary saint of this nation, may escape the censure of superstition: but *St. Dunstan* with his tongs ready to take hold of *Satan's nose*, and the legions of *Angels*, *Nuns*, *Crosses*, and *Holy Lambs*, certainly had their origin in the ages of Popery.

AMONG the many SIGNS, which are appropriated to some particular business, and yet have not the least connection with it, I cannot, as yet, find any relation between *blue balls* and *pawnbrokers*; nor could I conceive the intent of that *long pole* jutting out at the entrance of a *barber's shop*, till a friend of mine, a learned etymologist and glossariographer, assured me, that the use of this *pole* took its rise from the corruption of an old English word. "It is probable," says, he, "that our primitive tonsors used to stick up a wooden block, or head, or POLL, as it was then called, before their shop-windows, to denote their occupation; and that afterwards, through a confounding of different things with a like pronounciation, they put up that parti-coloured staff of an enormous length, which is now called a POLE, and appropriated only to barbers."

THE same observations might be extended to other methods that tradesmen make use of to attract the public notice. Thus the card-manufacturers stamp upon their packs the figure perhaps of *Harry the eighth*, or the *Great Mogul*; though I cannot find in history, that either of those monarchs played at cards: it would therefore be more in character to give us a picture of the *Groom-Porter*, or of that master of the science, the celebrated *Hoyle*, who has composed an elaborate treatise on every fashionable game.

I could point out to you many more enormities; but lest I should exceed the limits of your paper, I shall at present conclude with assuring you, that I am

Your devoted humble Servant,

PHILIP CARMINE.

Saturday,

No. 10 Saturday, December 9, 1752.

*Da, Pater, angustam menti conscendere sedem ;  
Da fontem lustrare boni ; da, luce repertâ,  
In Te conspicuos animi desigere visus !* BOETH.

NOTHING has offended me more, than the manner in which subjects of eternal moment are often treated. To dispute on moral and theological topics, is become a fashion ; and it is usual with persons, of whom it is no reproach to say they are ignorant, because their opportunities of gaining knowledge have been few, to determine with the utmost confidence upon questions to which no human intellect is equal. In almost every tavern and every alehouse, illiterate petulance prates of fitness and virtue, of freedom and fate ; and it is common to hear disputes concerning everlasting happiness and misery, the mysteries of religion, and the attributes of God, intermingled with leudness and blasphemy, or at least treated with wanton negligence and absurd merriment.

For leudness and blasphemy, it is hoped no apology will seriously be offered : and it is probable, that if the question in debate was which of the disputants should be hanged on the morrow, it would be conducted with decency and gravity, as a matter of some importance : that risible good humour, and that noble freedom, of which they appear to be so fond, would be thought not well to agree with their subject ; nor would either of the gentlemen be much delighted, if an argument intended to demonstrate that he would within a few hours be suspended on a gibbet, should be embellished with a witty allusion to a button and loop, or a jocular remark that it would effectually secure him from future accidents either by land or water. And yet the justice and mercy of OMNIPOTENCE, the life and death of the soul, are treated with ridicule and sport ; and it is con-



tended, that with ridicule and sport they ought always to be treated.

BUT the effect, as well as the manner of these fashionable disputes, is always ill: they tend to establish what is called natural religion, upon the ruins of CHRISTIANITY; and a man has no sooner stiled himself a moral philosopher, than he finds that his duty both to God and man is contracted into a very small compass, and may be practised with the greatest facility. Yet as this effect is not always apparent, the unwary are frequently deluded into fatal error, and imagine they are attaining the highest degree of moral excellence, while they are insensibly losing the principles upon which alone temptation can be resisted, and a steady perseverance in well doing secured.

AMONG other favourite and unsuspected topics, is the *excellency of VIRTUE*. Virtue is said necessarily to produce its own happiness, and to be constantly and adequately its own reward; as vice, on the contrary, never fails to produce misery, and inflict upon itself the punishment it deserves; propositions, of which every one is ready to affirm, that they may be admitted without scruple, and believed without danger! But from hence it is inferred, that future rewards and punishments are not necessary, either to furnish adequate motives to the practice of virtue, or to justify the ways of God: in consequence of their being not necessary, they become doubtful; the DEITY is less and less the object of fear and hope; and as virtue is said to be that which produces ultimate good below, whatever is supposed to produce ultimate good below is said to be virtue: right and wrong are confounded, because remote consequences cannot perfectly be known; the principal barrier by which appetite and passion are restrained, is broken down; the remonstrances of conscience are overborne by sophistry; and the acquired and habitual shame of vice is subdued by the perpetual efforts of vigorous resistance.

BUT the inference from which these dreadful consequences proceed, however plausible, is not just; nor does it appear from experience, that the premises are true.

THAT *Virtue* ALONE is happiness; BELOW, is indeed a maxim in speculative morality, which all the treasures of learning have been lavished to support, and all the flowers of wit collected to recommend; it has been the favourite of some among the wisest and best of mankind, in every generation; and is at once venerable for its age, and lovely in the bloom of a new youth. And yet if it be allowed, that they who languish in disease and indigence, who suffer pain, hunger and nakedness, in obscurity and solitude, are less happy than those, who, with the same degree of virtue, enjoy health, and ease, and plenty, who are distinguished by fame, and courted by society; it follows, that virtue alone is not efficient of happiness, because virtue cannot always bestow those things upon which happiness is confessed to depend.

It is indeed true, that virtue in prosperity enjoys more than vice; and that in adversity she suffers less: if prosperity and adversity, therefore, were merely accidental to virtue and vice, it might be granted, that, setting aside those things upon which moral conduct has no influence as foreign to the question, every man is happy, either negatively or positively, in proportion as he is virtuous; though it were denied, that virtue alone could put into his possession all that is essential to human felicity.

BUT prosperity and adversity, affluence and want, are not independant upon moral conduct; external advantages are frequently obtained by vice, and forfeited by virtue; for as an estate may be gained by secreting a will or loading a die, an estate may also be lost by withholding a vote or rejecting a job.

ARE external advantages then too light to turn the scale? Will an act of virtue by which all are rejected, ensure more happiness than an act of vice by which all are procured? Are the advantages which an estate obtained by an act of vice bestows, overballanced through life by regret and remorse? and the indigence and contumely that follow the loss of conveniences which virtue has rejected, more than compensated by content and self-approbation?

THAT which is ill gotten, is not always ill used ; nor is that which is well rejected, always remembered without regret. It is not to be supposed, that he, who by an act of fraud gained the possession of a thousand pounds a year, which he spends in such a gratification of his appetites and passions as is consistent with health and reputation, in the reciprocation of civilities among his equals, and sometimes in acts of bounty and munificence, and who uses the power and influence which it gives him so as to conciliate affection and procure respect ; has less happiness below, than if by a stronger effort of virtue, he had continued in a state of dependence and poverty, neglected and despised, destitute of any other means to exercise the social affections than mutual condolence with those who suffer the same calamity, and almost wishing in the bitterness of his distress that he had improved the opportunity which he had lost.

It may indeed be urged, that the happiness and infelicity of both these states are still in exact proportion to virtue ; that the affluence which was acquired by a single act of vice, is enjoyed only by the exercise of virtue ; and that the penury incurred by a single effort of virtue, is rendered afflictive only by impatience and discontent.

BUT whether this be granted or denied, it remains true, that happiness in both these states is not equal ; and that in one the means to enjoy life were acquired by vice, which in the other were lost by virtue. And if it be possible by a single act of vice, to increase happiness upon the whole of life ; from what rational motives can the temptation to that act be resisted ? from none, surely, but such as arise from the belief of a future state, in which virtue will be rewarded and vice punished : for to what can happiness be wisely sacrificed, but to a greater happiness ? and how can the ways of God be justified, if a man by the irreparable injury of his neighbour becomes happier upon the whole, than he would have been if he had observed the eternal rule, and done to another as he would that another should do to him ?

PERHAPS



PERHAPS I may be told, that to talk of sacrificing happiness to greater happiness, as virtue, is absurd; and that he who is restrained from fraud or violence, merely by the fear of hell, is no more virtuous than he who is restrained merely by the fear of a gibbet.

BUT supposing this to be true, yet with respect to society, mere external rectitude of conduct answers all the purposes of virtue; and if I travel without being robbed, it is of little consequence to me, whether the persons whom I met on the road, were restrained from attempting to invade my property by the fear of punishment, or the abhorrence of vice: so that the gibbet, if it does not produce virtue, is yet of such incontestible utility, that I believe those gentlemen would be very unwilling that it should be removed, who are notwithstanding so zealous to steel every breast against the fear of damnation; nor would they be content, however negligent of their souls, that their property should be no otherwise secured, than by the power of *moral beauty*, and the prevalence of ideal enjoyments.

IF it be asked, how moral agents became the subjects of accidental and adventitious happiness and misery; and why they were placed in a state in which it frequently happens, that virtue only alleviates calamity, and vice only moderates delight; the answer of REVELATION is known, and it must be the task of those who reject it to give a better: it is enough for me to have proved, that man is at present in such a state: I pretend not to trace the *unsearchable ways of the ALMIGHTY*, nor attempt to *penetrate the darkness that surrounds his throne*: but amidst this enlightened generation, in which such multitudes can account for apparent obliquities and defects in the natural and the moral world, I am content with an humble expectation of that time, in which *every thing that is crooked shall be made straight, and every thing that is imperfect shall be done away*.

No. II. Tuesday, December 12, 1752.

*Ille potens sui  
Lætusque deget, cui licet in diem  
Dixisse, vixi : — Hor.*

To the ADVENTURER.

S I R,

**I**T is the fate of all who do not live in necessary or accidental obscurity, who neither pass undistinguished through the vale of poverty, nor hide themselves in the groves of solitude, to have a numerous acquaintance and few friends.

An acquaintance is a being who meets us with a smile and a salute, who tells us in the same breath that he is glad and sorry for the most trivial good and ill that befalls us; and yet who turns from us without regret, who scarce wishes to see us again, who forsakes us in hopeless sickness or adversity, and when we die, remembers us no more. A friend is he with whom our interest is united, upon whose participation all our pleasures depend; who soothes us in the fretfulness of disease, and cheers us in the gloom of a prison; to whom when we die even our remains are sacred, who follows them with tears to the grave, and preserves our image in his heart. A friend our calamities may grieve, and our wants may impoverish, but neglect only can offend and unkindness alienate. Is it not therefore astonishing, that a friend should ever be alienated or offended? and can there be a stronger instance of the folly and caprice of mankind, than their withholding from those upon whom their happiness is confessed to depend, that civility which they lavish upon others, without hope of any higher reward than a trivial and momentary gratification of their vanity, by an echo of their compliments and a return of their obeysance?

OF

OF this caprice there are none who have more cause to complain than myself. That I am a person of some importance, has never yet been disputed: I am allowed to have great power to please and to instruct; I always contribute to the felicity of those by whom I am well treated; and I must confess, that I am never abused without leaving marks of my resentment behind me.

I am generally regarded as a friend; and there are few who could think of parting with me for the last time, without the utmost regret, solicitude and reluctance. I know, wherever I come, that I have been the object of desire and hope; and that the pleasure which I am expected to diffuse, has, like all others, been enjoyed by anticipation. By the young and gay, those who are entering the world either as a scene of business or pleasure, I am frequently desired with such impatience, that although every moment brings on wrinkles and decrepitude with irresistible rapidity, they would be willing that the time of my absence should be annihilated, and the approach of wrinkles and decrepitude rendered yet more precipitate. There cannot surely be stronger evidence than this of my influence upon their happiness, or of their affection for me: and yet the transport with which I am at first received quickly subsides; they appear to grow weary of my company; they would again shorten life to hasten the hour of my departure, and they reflect upon the length of my visit with regret.

To the aged I confess I am not able to procure equal advantages: and yet there are some of these who have been remarkable for their virtue, among whom I experience more constant reciprocations of friendship. I never heard that they expressed an impatient expectation of me when absent, nor do they receive me with rapture when I come; but while I stay they treat me with complacency and good humour; and in proportion as their first address is less violent, the whole tenour of their conduct is more equal: they suffer me to leave them in an evening without importunity to prolong my visit, and think of my departure with indifference.

You will perhaps imagine that I am distinguished by some strange singularity, of which the uncommon treatment that I receive is a consequence. As few can judge



with impartiality of their own character, none are believed merely upon their own evidence who affirm it to be good: I will therefore describe to you the manner in which I am received by persons of very different stations, capacities and employments. The facts shall be exhibited without false colouring; I will neither suppress, soften nor exaggerate any circumstance, by which the natural and genuine state of these facts may be discovered, and I know that your sagacity will do me justice.

IN summer I rise very early; and the first person that I see is a peasant at his work, who generally regards me with a smile, though he seldom participates of my bounty. His labour is scarce ever suspended while I am with him; yet he always talks of me with complacency, and never treats me with neglect or indecorum, except perhaps on a holiday, when he has been tippling; and this I can easily overlook, though he commonly receives a hint of his fault the next morning, that he may be more upon his guard for the future.

BUT though in the country I have reason to be best satisfied with the behaviour of those whom I first see, yet in my early walks in town I am almost sure to be insulted. As soon as the wretch, who has passed the night at a tavern or a gaming table, perceives me at a distance, he begins to mutter curses against me, tho' he knows they will be fulfilled upon himself, and is impatient till he can bar his door, and hide himself in bed.

I have one sister, and though her complexion is very dark, yet she is not without her charms: she is, I confess, said to look best by candlelight, in her jewels, and at a public place, where the splendor of her dress and the multiplicity of other objects, prevent too minute an examination of her person. Some good judges have fancied, though perhaps a little whimsically, that there is something inexpressibly pleasing in her by moonlight, a kind of placid ease, a gentle languor which softens her features, and gives new grace to her manner: they say too, that she is best disposed to be agreeable company in a walk, under the chequered shade of a grove, along the green banks of a river, or upon the sandy beach by the sea.

My

My sister's principles in many particulars differ from mine; but there has been always such a harmony between us, that she seldom smiles upon those who have suffered me to pass with a contemptuous negligence; much less does she use her influence, which is very great, to procure any advantage for those who drive me from their presence with outrage and abuse; and yet none are more assiduous in their addresses, nor intrude longer upon her privacy, than those who are most implacably my enemies.

SHE is generally better received by the poor than the rich; and indeed she seldom visits the indigent and the wretched, without bringing something for their relief: yet those who are most solicitous to engage her in parties of pleasure, and are seen longest in her company, are always suspected of some evil design.

You will perhaps think there is something enigmatical in all this; and lest you should not yet be able to discover my true character sufficiently to engage you in my interest, I will give you a short history of the incidents that have happened to me during the last eight hours.

It is now four o'clock in the afternoon: about seven I rose; soon after, as I was walking by the dial in Covent-Garden, I was perceived by a man well dressed, who appeared to have been sleeping under one of the sheds, and whom a watchman had just told that I was approaching: after attempting to swear several oaths, and staggering a few paces, he scowled at me under his hat, and insulted me indirectly, by telling the watchman as well as he could, that he had sat in company with my sister till he became too drunk to find his way home, which nevertheless he had attempted; and that he hated the sight of me as he hated the devil; he then desired that a coach or a chair might be immediately called to carry him from my presence.

ABOUT nine, I visited a young lady who could not see me, because she was but just returned from a rout. I went next to a student in the Temple, who received me with great joy; but told me, that he was going to dine with a gentleman, whose daughter he had long courted, and who at length, by the interposition of

friends, had been persuaded to consent to the match, though several others had offered a larger settlement. From this interview I had no desire to detain him; and about twelve I found a young prodigal, to whom I had afforded many opportunities of felicity, which he neglected to improve; and whom I had scarce ever left without having convinced him, that he was wasting life in the search of pleasure which he could never find: he looked upon me with a countenance full of suspicion, dread and perplexity, and seemed to wish that I had delayed my visit or been excluded by his servant; imagining, as I have since heard, that a bailiff was behind me. After dinner, I again met my friend the student; but he who had so lately received me with extacy, now leared at me with a fullen discontent, and if it had been in his power would have destroyed me, for no other reason than because the old gentleman whom he had visited had changed his mind.

You may perhaps be told that I am myself inconstant and capricious; that I am never the same person eight and forty hours together; and that no man knows whether at my next visit I shall bring him good or evil: but identity of person might with equal truth be denied of the ADVENTURER, and of every other being upon earth; for all animal bodies are in a state of perpetual decay and renovation: so ridiculous, a slander does not indeed deserve a serious reply: and I believe you are now ready to answer every other cavil of my enemies, by convincing the world that it is their own fault if I do not always leave them wiser and better than I find them; and whoever has through life continued to become gradually wiser and better, has obtained a source of divine felicity, a well of living water, which like the widow's oil shall increase as it is poured out, and which, though it was supplied by time, eternity shall not exhaust.

I hope, Sir, your paper will be a means of procuring me better treatment; and that you will yourself be solicitous to secure the friendship of

Your humble servant,

TO-DAY.

Saturday,



No. 12. *Saturday, December 16, 1752.**Magnum pauperies opprobrium jubet  
Quidvis aut facere aut pati.*

HOR.

TO the ADVENTURER.

S I R,

OF all the expedients that have been found out to alleviate the miseries of life, none is left to despair but complaint: and though complaint, without hope of relief, may be thought rather to increase than mitigate anguish, as it recollects every circumstance of distress, and imbitters the memory of past sufferings by the anticipation of future; yet, like weeping, it is an indulgence of that which it is pain to suppress, and soothes with the hope of pity the wretch who despairs of comfort. Of this number is he who now addresses you: yet the solace of complaint and the hope of pity, are not the only motives that have induced me to communicate the series of events, by which I have been led on in an insensible deviation from felicity, and at last plunged in irremediable calamity: I wish that others may escape perdition; and am, therefore, solicitous to warn them of the path, that leads to the precipice from which I have fallen.

I am the only child of a wealthy farmer, who as he was himself illiterate, was the more zealous to make his son a scholar; imagining that there was in the knowledge of Greek and Latin, some secret charm of perpetual influence, which as I passed through life would smooth the way before me, establish the happiness of success and supply new resources to disappointment. But not being able to deny himself the pleasure he found in having me about him, instead of sending me out to a boarding school, he offered the curate of the parish ten pounds a year and his board to become my tutor.

THIS

THIS gentleman who was in years, and had lately buried his wife, accepted the employment, but refused the salary: the work of education, he said, would agreeably fill his intervals of leisure, and happily coincide with the duties of his function: but he observed that his curacy, which was thirty pounds a year, and had long subsisted him when he had a family, would make him wealthy now he was a single man; and therefore he insisted to pay for his board: to this my father, with whatever reluctance, was obliged to consent. At the age of six years I began to read my *Accidence* under my preceptor, and at fifteen had gone through the Latin and Greek Classics. But the languages were not all that I learned of this gentleman; besides other science of less importance, he taught me the theory of Christianity by his precepts, and the practice by his example.

As his temper was calm and steady, the influence which he had acquired over me was unlimited: he was never capriciously severe; so that I regarded his displeasure not as an effect of his infirmity, but of my own fault: he discovered so much affection in the pleasure with which he commended, and in the tender concern with which he reproved me, that I loved him as a father: and his devotion, though rational and manly, was yet so habitual and fervent, that I revered him as a saint. I found even my passions controuled by an awe which his presence impressed; and by a constant attention to his doctrine and his life, I acquired such a sense of my connexion with the invisible world, and such a conviction of the consciousness of DEITY to all my thoughts, that every inordinate wish was secretly suppressed, and my conduct regulated by the most scrupulous circumspection.

My father thought he had now taken sufficient care of my education, and therefore began to expect that I should assist in overlooking his servants, and managing his farm, in which he intended I should succeed him: but my preceptor, whose principal view was not my temporal advantage, told him, that, as a farmer, great part of my learning would be totally useless; and that the only way to make me serviceable to mankind, in proportion to the knowledge I had acquired, would be to send

send me to the university, that at a proper time I might take orders : but my father, besides that he was still unwilling to part with me, had probably many reasons against my entering the world in a cassock : such however was the deference which he paid to my tutor, that he had almost implicitly submitted to his determination, when a relation of my mother's, who was an attorney of great practice in the Temple, came to spend part of the long vacation at our house, in consequence of invitations which had been often repeated during an absence of many years.

My father thought that an opportunity of consulting how to dispose of me with a man so well acquainted with life, was not to be lost ; and perhaps he secretly hoped, that my preceptor would give up his opinion as indefensible, if a person of the lawyer's experience should declare against it. My cousin was accordingly made umpire in the debate ; and after he had heard the arguments on both sides, he declared against my becoming a farmer : he said it would be an act of injustice to bury my parts and learning in the obscurity of rural life ; because, if produced to the world, they would probably be rewarded with wealth and distinction. My preceptor imagined the question was now fully determined in his favour ; and being obliged to visit one of his parishioners that was sick, he gave me a look of congratulation as he went out, and I perceived his cheek glow with a flush of triumph, and his eye sparkle with tears of delight.

BUT he had no sooner left the room, than my cousin gave the conversation another turn : he told my father, that though he had opposed his making me a farmer, he was not an advocate for my becoming a parson ; for that to make a young fellow a parson, without being able to procure him a living, was to make him a beggar : he then made some witty reflexions on the old gentleman who was just gone out ; " Nobody, he said, could " question his having been put to a bad trade, who considered his circumstances now he had followed it forty years." And after some other sprightly sallies, which though they made my father laugh, made me tremble ; he clapped him upon the shoulder, " If you have a mind  
" your



"your boy should make a figure in life, old gentleman." says he, "put him clerk to me; my lord chancellor King was no better than the son of a country shop-keeper; and my master gave a man of much greater eminence many a half crown when he was an attorney's clerk in the next chambers to mine. What say you? shall I take him up with me or no?" My father, who had listened to this proposal with great eagerness, as soon as my cousin had done speaking, cried "A match;" and immediately gave him his hand, in token of his consent. Thus the bargain was struck, and my fate determined before my tutor came back.

It was in vain that he afterwards objected to the character of my new master, and expressed the most dreadful apprehensions at my becoming an attorney's clerk, and entering into the society of wretches who had been represented to him, and perhaps not unjustly, as the most profligate upon earth: they do not, indeed, become worse than others, merely as clerks; but as young persons, who with more money to spend in the gratification of appetite, are sooner than others abandoned to their own conduct: for though they are taken from under the protection of a parent, yet being scarce considered as in a state of servitude, they are not sufficiently restrained by the authority of a master.

My father had conceived of my cousin as the best natured man in the world; and probably was intoxicated with the romantic hope, of living to see me upon the Bench in Westminster-hall, or of meeting me on the circuit lolling in my own coach, and attended by a crowd of the inferior instruments of justice. He was not therefore to be moved either by expostulation or intreaty; and I set out with my cousin on horseback, to meet the stage at a town within a few miles, after having taken leave of my father, with a tenderness that melted us both; and received from the hoary saint his last instructions and benediction, and at length the parting embrace, which was given with the silent ardor of unutterable wishes, and repeated with tears that could no longer be suppressed or concealed.

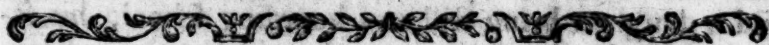
WHEN we were seated in the coach my cousin began to make himself merry with the regret and discontent that

that he perceived in my countenance, at leaving a cow-house, a hogstye, and two old grey-pates, who were contending whether I should be buried in a farm or a college: but I who had never heard either my father or my tutor treated with irreverence, could not conceal my displeasure and resentment; but he still continued to rally my country simplicity with many allusions which I did not then understand, but which greatly delighted the rest of the company. The fourth day brought us to our journey's end, and my master, as soon as we reached his chambers, shook me by the hand, and bid me welcome to the Temple.

He had been some years a widower, and his only child a daughter being still at a boarding school, his family consisted only of a man and maid servant and myself; for though he had two hired clerks, yet they lodged and boarded themselves. The horrid leudness and profaneness of these fellows terrified and disgusted me; nor could I believe that my master's property and interest could be safely intrusted with men, who in every respect appeared to be so destitute of virtue and religion: I, therefore, thought it my duty to apprise him of his danger; and accordingly one day when we were at dinner, I communicated my suspicion, and the reasons upon which it was founded. The formal solemnity with which I introduced this conversation, and the air of importance which I gave to my discovery, threw him into a violent fit of laughter, which struck me dumb with confusion and astonishment. As soon as he recovered himself, he told me, that though his clerks might use some expressions that I had not been accustomed to hear, yet he believed them to be very honest; and that he placed more confidence in them, than he would in a formal prig, of whom he knew nothing but that he went every morning and evening to prayers, and said grace before and after meat; that as to swearing, they meant no harm: and as he did not doubt but that every young fellow liked a girl, it was better they should joke about it than be hypocritical and sly: not that he would be thought to suspect my integrity, or to blame me for practices, which he knew to be merely effects of the bigotry

gotry and superstition in which I had been educated, and not the disguises of cunning or the subterfuges of guilt.

I was greatly mortified at my cousin's behaviour on this occasion, and wondered from what cause it could proceed, and why he should so lightly pass over those vices in others, from which he abstained himself; for I had never heard him swear; and as his expressions were not obscene, I imagined his conversation was chaste; in which, however, my ignorance deceived me, and it was not long before I had reason to change my opinion of his character.



No. 13. Tuesday, December 19, 1752.

— Sic omnia fatis  
In pejus ruere, ac retro sublapsa referri.  
Non aliter quam qui adverso vix flumine lembum  
Remigiis subigit: si brachia forte remisit,  
Atque illum in præceps prono rapit alveus, amni.

VIRG.

THERE came one morning to enquire for him at his chambers, a lady who had something in her manner which caught my attention and excited my curiosity: her cloaths were fine, but the manner in which they were put on was rather flaunting than elegant; her address was not easy nor polite, but seemed to be a strange mixture of affected state and licentious familiarity; she looked in the glass while she was speaking to me, and without any confusion adjusted her Tucker; and she seemed rather pleased than disconcerted at being regarded with earnestness. Being told that my cousin was abroad, she asked some trifling questions, and then making a slight curtesy, took up the side of her hoop with a jerk that discovered at least half her leg, and hurried down stairs.

I could not help enquiring of the clerks, if they knew this lady; and was greatly confounded when they told me



me with an air of secrecy, that she was my cousin's mistress, whom he had kept almost two years in lodgings near Covent-garden. At first I suspected this information, but it was soon confirmed by so many circumstances, that I could no longer doubt of its truth.

As my principles were yet untainted, and the influence of my education was still strong, I regarded my cousin's sentiments as impious and detestable; and his example rather struck me with horror, than seduced me to imitation: I flattered myself with hopes of effecting his reformation, and took every opportunity to hint the wickedness of allowed incontinence; for which I was always rallied when he was disposed to be merry, and answered with the contemptuous sneer of self-sufficiency when he was sullen.

NEAR four years of my clerkship were now expired, and I had never yet entered the lists as a disputant with my cousin: for tho' I conceived myself to be much his superior in moral and theological learning, and though he often admitted me to familiar conversation, yet I still regarded the subordination of a servant to a master, as one of the duties of my station, and preserved it with such exactness, that I never exceeded a question or a hint when we were alone, and was always silent when he had company; tho' I frequently heard such positions advanced, as made me wonder that no tremendous token of the divine displeasure immediately followed: but coming one night from the tavern, warm with wine, and, as I imagined, flushed with polemic success, he insisted upon my taking one glass with him before he went to bed; and almost as soon as we were seated, he gave me a formal challenge, by denying all divine revelation, and defying me to prove it.

I now considered every distinction as thrown down, and stood forth as the champion of religion, with that elation of mind which the hero always feels at the approach of danger. I thought myself secure of victory; and rejoicing that he had now compelled me to do what I had often wished he would permit, I obliged him to declare that he would dispute upon equal terms, and we began the debate. But it was not long before I was  
astonished

astonished to find myself confounded by a man, whom I saw half drunk, and whose learning and abilities I despised when he was sober; for as I had but very lately discovered that any of the principles of religion, from the immortality of the soul to the deepest mystery, had been so much as questioned, all his objections were new. I was assaulted where I had made no preparation for defence; and having not been so much accustomed to disputation, as to consider that in the present weakness of human intellects, it is much easier to object than answer, and that in every disquisition difficulties are found which cannot be resolved, I was overborne by the sudden onset, and in the tumult of my search after answers to his cavils, forgot to press the positive arguments on which religion is established: he took advantage of my confusion, proclaimed his own triumph, and because I was depressed, treated me as vanquished.

As the event which had thus mortified my pride, was perpetually revolved in my mind, the same mistake still continued: I inquired for solutions instead of proofs, and found myself more and more entangled in the snares of sophistry: in some other conversations which my cousin was now eager to begin, new difficulties were started, the labyrinth of doubt grew more intricate, and as the question was of infinite moment, my mind was brought into the most distressful anxiety. I ruminated incessantly on the subjects of our debate, sometimes chiding myself for my doubts, and sometimes applauding the courage and freedom of my inquiry.

WHILE my mind was in this state, I heard by accident that there was a club at an alehouse in the neighbourhood, where such subjects were freely debated, to which every body was admitted without scruple or formality: to this club in an evil hour I resolved to go, that I might learn how knotty points were to be discussed, and truth distinguished from error.

ACCORDINGLY on the next club night I mingled with the multitude that was assembled in this school of folly and infidelity: I was at first disgusted at the gross ignorance of some, and shocked at the horrid blasphemy of others; but curiosity prevailed, and my sensibility by degrees wore off. I found that almost every speaker had a different

a different opinion, which some of them supported with arguments, that to me who was utterly unacquainted with disputation, appeared to hold opposite probabilities in exact equipoise; so that, instead of being confirmed in any principle, I was divested of all; the perplexity of my mind was increased, and I contracted such a habit of questioning whatever offered itself to my imagination, that I almost doubted of my own existence.

IN proportion as I was less assured in my principles, I was less circumspect in my conduct: but such was still the force of education, that any gross violence offered to that which I had held sacred, and every act which I had been used to regard as incurring the forfeiture of the divine favour, stung me with remorse. I was indeed still restrained from flagitious immorality, by the power of habit: but this power grew weaker and weaker, and the natural propensity to ill gradually took place; as the motion that is communicated to a ball which is struck up into the air, becomes every moment less and less, till at length it recoils by its own weight.

FEAR and hope, the great springs of human action, had now lost their principal objects, as I doubted whether the enjoyment of the present moment was not all that I could secure; my power to resist temptation diminished with my dependance upon the grace of God, and regard to the sanction of his law; and I was first seduced by a prostitute, in my return from a declamation on the *beauty* of virtue and the strength of the *moral sense*.

I began now to give myself up entirely to sensuality, and the gratification of appetite terminated my prospects of felicity: that peace of mind, which is the sunshine of the soul, was exchanged for the gloom of doubt, and the storm of passion; and my confidence in God and hope of everlasting joy, for sudden terrors and vain wishes, the loathings of satiety and the anguish of disappointment.

I was indeed impatient under this fluctuation of opinion, and therefore I applied to a gentleman who was a principal speaker at the club, and deemed a profound philosopher, to assist the labours of my own mind in the investigation of truth, and relieve me from distraction  
by



by removing my doubts: but this gentleman, instead of administering relief, lamented the prejudice of education, which he said hindered me from yielding without reserve to the force of truth, and might perhaps always keep my mind anxious, though my judgment should be convinced: but as the most effectual remedy for this deplorable evil, he recommended to me the works of Chubb, Morgan, and many others, which I procured and read with great eagerness; and though I was not at last a sound deist, yet I perceived with some pleasure that my stock of polemic knowledge was greatly increased; so that, instead of being an auditor, I commenced a speaker at the club: and though to stand up and babble to a crowd in an alehouse, till silence is commanded by the stroke of a hammer, is as low an ambition as can taint the human mind; yet I was much elevated by my new distinction, and pleased with the deference that was paid to my judgment: I sometimes, indeed, reflected, that I was propagating opinions by which I had myself become vicious and wretched: but it immediately occurred, that though my conduct was changed, it could not be proved that my virtue was less; because many things which I avoided as vicious upon my old principles, were innocent upon my new. I therefore went on in my career, and was perpetually racking my invention for new topics and illustrations; and among other expedients, as well to advance my reputation, as to quiet my conscience and deliver me from the torment of remorse, I thought of the following.

HAVING learned that all error is innocent, because it is involuntary, I concluded, that nothing was more necessary to quiet the mind, than to prove that all vice was error: I therefore formed the following argument;  
 “ No man becomes vicious, but from a belief that vice  
 “ will confer happiness: he may, indeed, have been  
 “ told the contrary; but implicit faith is not required  
 “ of reasonable beings: therefore, as every man ought  
 “ to seek happiness, every man may lawfully make the  
 “ experiment; if he is disappointed, it is plain that he  
 “ did not intend that which has happened: so that e-  
 “ very vice is an error; and therefore no vice will be  
 “ punished.”

I com-

I communicated this ingenious contrivance to my friend the philosopher, who, instead of detecting the difference between ignorance and perverseness, or stating the limitations within which we are bound to seek our own happiness, applauded the acuteness of my penetration, and the force of my reasoning. I was impatient to display so novel and important a discovery to the club, and the attention that it drew upon me gratified my ambition, to the utmost of my expectation: I had indeed some opponents; but they were so little skilled in argumentation, and so ignorant of the subject, that it only rendered my conquest more signal and important; for the chairman summed up the arguments on both sides, with so exact and scrupulous an impartiality, that as I appeared not to have been confuted, those who could not discover the weakness of my antagonists, thought that to confute me was impossible; my sophistry was taken for demonstration, and the number of proselytes was incredible. The assembly consisted chiefly of clerks and apprentices, young persons who had received a religious though not a liberal education; for those who were totally ignorant, or wholly abandoned, troubled not themselves with such disputations as were carried on at our club: and these unhappy boys, the impetuosity of whose passions was restrained chiefly by fear, as virtue had not yet become a habit, were glad to have the shackles struck off which they were told priestcraft had put on.

BUT however I might satisfy others, I was not yet satisfied myself; my torment returned, and new opiates became necessary: they were not indeed easily to be found; but such was my good fortune, that an illiterate mechanic afforded me a most seasonable relief, by *discussing the important question, and demonstrating that the soul was not nor could be immortal*. I was, indeed, disposed to believe without the severest scrutiny, what I now began secretly to wish; for such was the state of my mind, that I was willing to give up the hope of everlasting happiness, to be delivered from the dread of perpetual misery; and as I thought of dying as a remote event, the apprehension of losing my existence with my life, did

did not much interrupt the pleasures of the bagnio and the tavern.

THEY were, however, interrupted by another cause; for I contracted a distemper, which alarmed and terrified me, in proportion as its progress was swift, and its consequences were dreadful. In this distress I applied to a young surgeon, who was a speaker at the club, and gained a genteel subsistence by keeping it in repair: he treated my complaint as a trifle; and to prevent any solitude, he rallied the deplorable length of my countenance, and exhorted me to behave like a man.

MY pride, rather than my fear, made me very solicitous to conceal this disorder from my cousin; but he soon discovered it rather with pleasure than anger, as it compleated his triumph, and afforded him a new subject of raillery and merriment. By the spiritual and corporeal assistance of my surgeon, I was at length restored to my health, with the same dissolute morals, and a resolution to pursue my pleasures with more caution: instead, therefore, of hiring a prostitute, I now endeavoured to seduce the virgin, and corrupt the wife.

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No. 14. Saturday, December 23, 1752.

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*Admonet, et magna testatur voce per umbras:*

*Discite justitiam moniti, et non temnere Divos.* VIRG.

**I**N these attempts my new principles afforded me great assistance: for I found that those whom I could convert, I could easily debauch; and that to convert many, nothing more was necessary than to advance my principles, and alledge something in defence of them, by which I appeared to be convinced myself; for not being able to dispute, they thought that the argument which had convinced me, would, if they could understand it, convince them; so that, by yielding an implicit assent, they at once paid a complement to their own judgments, and smoothed the way to the indulgence of appetite.

WHILE



WHILE I was thus gratifying every inordinate desire, and passing from one degree of guilt to another, my cousin determined to take his daughter, who was now in her nineteenth year, from school; and as he intended to make her mistress of his family, he quitted his chambers and took a house.

THIS young lady I had frequently seen and always admired; she was therefore no sooner come home than I endeavoured to recommend myself by a thousand assiduities, and rejoiced in the many opportunities that were afforded me to entertain her alone; and perceived that she was not displeased with my company, nor insensible to my complaisance.

My cousin, though he had seen the effects of his documents of infidelity in the corruption of my morals, yet could not forbear to sneer at religion in the presence of his daughter; a practice in which I now always concurred, as it facilitated the execution of a design that I had formed of rendering her subservient to my pleasures. I might, indeed, have married her, and perhaps my cousin secretly intended that I should: but I knew women too well to think that marriage would confine my wishes to a single object; and I was utterly averse to a state, in which the pleasure of variety must be sacrificed to domestic quiet, or domestic quiet to the pleasure of variety; for I neither imagined that I could long indulge myself in an unlawful familiarity with many women, before it would by some accident be discovered to my wife; nor that she would be so very courteous or philosophical, as to suffer this indulgence without expostulation and clamour: and besides, I had no liking to a brood of children, whose wants would soon become importunate, and whose claim to my industry and frugality would be universally acknowledged; though the offspring of a mistress might be abandoned to beggary, without breach of the law, or offence to society.

THE young lady on the contrary, as she perceived that my addresses exceeded common civilities, did not question but that my view was to obtain her for a wife, and I could discern that she often expected such a declaration, and seemed disappointed that I had not yet proposed

posed an application to her father: but imagining, I suppose, that these circumstances were only delayed till the fittest opportunity, she did not scruple to admit all the freedoms that were consistent with modesty; and I drew every day nearer to the accomplishment of my design by insensible approaches, without alarming her fear, or confirming her hopes.

I knew that only two things were necessary; her passions were to be inflamed, and the motives from which they were to be suppressed, removed. I was therefore perpetually insinuating, that nothing which was natural could be ill; I complained of the impositions and restraints of priestcraft and superstition; and, as if these hints were casual and accidental, I would immediately afterwards sing a tender song, repeat some seducing verses, or read a novel.

BUT henceforward, let never insulted beauty admit a second time into her presence the wretch, who has once attempted to ridicule religion, and substitute other aids to human frailty, for that love of God *which is better than life*, and that fear *which is the beginning of wisdom*: for whoever makes such an attempt intends to betray: the contrary conduct being without question the interest of every one whose intentions are good, because even those who profanely deny religion to be of divine origin, do yet acknowledge that it is a political institution well calculated to strengthen the band of society, and to keep out the ravager by intrenching innocence and arming virtue. To oppose these corrupters by argument rather than contempt, is to parley with a murderer, who may be excluded by shutting a door.

My cousin's daughter used frequently to dispute with me, and these disputes always favoured the execution of my project: though, lest I should alarm her too much, I often affected to appear half in jest; and when I ventured to take any liberty, by which the bounds of modesty were somewhat invaded, I suddenly desisted with an air of easy negligence; and as the attempt was not pursued, and nothing farther seemed to be intended than was done, it was regarded but as waggery, and punished only with a slap or a frown. Thus she became familiar

miliar with infidelity and indecency by degrees.

I once subtly engaged her in a debate, whether the gratification of natural appetites was in itself innocent; and whether, if so, the want of external ceremony could in any case render it criminal. I insisted that virtue and vice were not influenced by external ceremonies, nor founded upon human laws, which were arbitrary, temporary and local: and that as a young lady's shutting herself up in a nunnery was still evil, though enjoined by such laws; so the transmitting her beauty to posterity was still good, though under certain circumstances it had by such laws been forbidden. This she affected utterly to deny, and I proposed that the question should be referred to her papa, without informing him of our debate, and that it should be determined by his opinion; a proposal to which she readily agreed. I immediately adverted to other subjects, as if I had no interest in the issue of our debate; but I could perceive it sunk deep into her mind, and that she continued more thoughtful than usual.

I did not however fail to introduce a suitable topic of discourse the next time my cousin was present, and having stated the question in general terms, he gave it in my favour, without suspecting that he was judge in his own cause; and the next time I was alone with his daughter, without mentioning his decision, I renewed my familiarity, I found her resistance less resolute, pursued my advantage, and compleated her ruin.

WITHIN a few months she perceived that she was with child; a circumstance that she communicated to me with expressions of the most piercing distress: but instead of consenting to marry her, to which she had often urged me with all the little arts of persuasion that she could practice, I made light of the affair, chid her for being so much alarmed at so trivial an accident, and proposed a medicine which I told her would effectually prevent the discovery of our intercourse, by destroying the effect of it before it could appear. At this proposition she fainted, and when she recovered, opposed it with terror and regret, with tears, trembling and entreaty; but I continued inflexible, and at length, either



removed or over ruled her scruples by the same arguments, that had first seduced her to guilt.

THE long vacation was now commenced, and my clerkship was just expired : I therefore proposed to my cousin that we should all make a visit to my father, hoping that the fatigue of the journey would favour my purpose, by increasing the effect of the medicine, and accounting for an indisposition which it might be supposed to cause.

THE plan being thus concerted, and my cousin's concurrence being obtained, it was immediately put in execution. I applied to my old friend the club surgeon, to whom I made no secret of such affairs, and he immediately furnished me with medicaments, which he assured me would answer my purpose : but either by a mistake in the preparation, or in the quantity, they produced a disorder which, soon after the dear injured unhappy girl arrived at her journey's end, terminated in her death.

MY confusion and remorse at this event are not to be expressed, but confusion and remorse were suddenly changed into astonishment and terror ; for she was scarce dead before I was taken into custody, upon suspicion of murder. Her father had deposed, that just before she died, she desired to speak to him in private ; and that then, taking his hand and intreating his forgiveness, she told him that she was with child by me, and that I had poisoned her under pretence of preserving her reputation.

WHETHER she made this declaration, or only confessed the truth, and her father, to revenge the injury had forged the rest, cannot now be known ; but the coroner having been summoned, the body viewed, and found to have been pregnant, with many marks of a violent and uncommon disorder, a verdict of wilful murder was brought in against me, and I was committed to the county goal.

As the judges were then upon the circuit, I was within less than a fortnight convicted and condemned by the zeal of the jury, whose passions had been so greatly inflamed by the enormity of the crime with which I had been charged, that they were rather willing  
that

that I should suffer, being innocent, than that I should escape being guilty : but it appearing to the judge in the course of the trial that murder was not intended, he relieved me before he left the town.

I might now have redeemed the time, and, awakened to a sense of my folly and my guilt, might have made some reparation to mankind for the injury which I had done to society, and endeavoured to rekindle some spark of hope in my own breast, by repentance and devotion. But alas ! in the first transports of my mind, upon so sudden and unexpected a calamity, the fear of death yielded to the fear of infamy, and I swallowed poison : the excess of my desperation hindered its immediate effect ; for, as I took too much, great part of it was thrown up, and only such a quantity remained behind, as was sufficient to insure my destruction, and yet leave me time to contemplate the horrors of the gulph into which I am sinking.

In this deplorable situation I have been visited by the surgeon who was the immediate instrument of my misfortune, and the philosopher who directed my studies : but these are friends who only rouse me to keener sensibility, and inflict upon me more exquisite torment. They reproach me with folly, and upbraid me with cowardice ; they tell me too, that the fear of death has made me regret the errors of superstition : but what would I now give for those erroneous hopes, and that credulous simplicity, which, though I have been taught to despise them, would sustain me in the tremendous hour that approaches, and avert from my last agony the horrors of despair.

I have indeed a visitor of another kind, the good old man who first taught me to frame a prayer, and first animated me with the hope of heaven : but he can only lament with me that this hope will not return, and that I can pray with confidence no more : he cannot by a sudden miracle re-establish the principles which I have subverted : my mind is all doubt, and terror, and confusion ; I know nothing but that I have rendered ineffectual the clemency of my judge, that the approach of death is swift and inevitable, and that either

the shades of everlasting night or the gleams of unquenchable fire are at hand. My soul in vain shrinks backward; I grow giddy with the thought: the next moment is distraction! Farewell. OPSINOUS.



No. 15. Tuesday, December 26, 1752.

*Inventum medicina meum est* —

OVID.

**A**S no man more abhors the maxim, which affirms the lawfulness of doing evil to produce good, than myself, I shall spare no falsehood, because it has been rendered subservient to political purposes, nor concur in the deception of mankind, though for the service of the state.

WHEN the public liberty has been thought in so much danger, as to make it necessary to expose life in its defence; we have been told that life is the inferior blessing; that death is more eligible than slavery; and that to hold the contrary opinion, is not only absurd but infamous.

THIS, however, whether it is the rant of enthusiasm or the insinuation of cunning, contradicts the voice of reason and the general consent of mankind. The far greater part of the human species are confessed to live in a state of slavish subjection; and there is scarce any part of the globe where that which an Englishman calls liberty, is to be found; and yet it does not appear, that there is any place in which the attachment to life is dissolved, or that despotism and tyranny ever provoked suicide to depopulate their dominions. It may be said that wretches who have never been free, suffer patiently because they are strangers to enjoyment; but it must be remembered, that our heroes of liberty, whether Bucks or Bloods, or of whatever other denomination, when by some creditor of slavish principles they have been locked up in a prison, never yet petitioned to be hanged.

BUT



BUT though to every individual, life is of greater value than liberty; yet health and ease are of greater value than life. Though jollity may sometimes be found in the cell of the prisoner, it never enters the chambers of the sick; over pain and sickness, the sweetness of music, the sprightliness of humour, and the delicacies of luxury have no power. Without health life is misery; and death, as it removes positive evil, is at least a negative good. Among the many advantages, therefore, which are confessed to be peculiar to Great Britain, the highest surely is the number of medicines that are dispensed in this metropolis; medicines which infallibly remove every disease, by which the value of life is annihilated, and death rendered a blessing.

It has been observed by naturalists, that every climate produces plants peculiarly adapted to remove its peculiar diseases; and by moralists, that good and evil are universally distributed with an equal hand: my subject affords a remarkable instance of the truth of these observations: for without this extraordinary interposition of medical power, we should not only be the most loathsome, debilitated, and diseased of all mortals; but our country would soon become desolate, or, what is yet worse, a province to France.

OF this no doubt will remain, if it be considered, that the medicines, from which we are told almost every noble family in the kingdom has received benefit, are such as *invigorate*, *cleanse*, and *beautify*: for if our nobility are impotent, loathsome, and hideous, in what condition are those who are exposed to the vicissitudes of wet and dry, and cold and heat, which in this climate are sudden and frequent? in what condition are those who sweat at the furnace, or delve in the mine, who draw in pestilential fumes at every breath, and admit an enemy to life at every pore? If a being whose perspicacity could discover effects yet slumbering in their causes, would perceive the future peers of this realm corked close in a vial, or rolled up in a pill; or if, while yet more distant, they would appear rising in the vapour of an alembic, or agitated in the vortex of a mortar; from whence must we expect those who should hereafter supply the fleet, the manufactory, or the field?

BUT the good that would flow in a thousand streams to the community from these fountains of health, and vigour, and beauty, is in some degree intercepted, by the envy or folly of persons who have at a great expence crowded the city with buildings called hospitals; in which those who have been long taught to mangle the dead, practise the same horrid arts upon the living; and where a cancer or a gangrene produce the amputation of a limb, though a cure for the cancer might have been purchased in Fleet-Street for a shilling, and a powder that instantly stops the progress of a gangrene, upon Tower-Hill for sixpence. In hospitals diseases are not cured, but rendered incurable: and though of this the public has been often advertised by Mr. Robert Ratsey, who gives advice to the poor in Billiter-Lane; yet hospitals are still filled, and new donations are made. Mr. Ratsey has indeed himself contributed to this evil; for he promises to cure even those who have been thus rendered incurable: a resource, therefore, is still left, and the vulgar will be encouraged to throw themselves into an hospital, in compliance with their prejudices, by reflecting that after all they can make the experiment which ought to have been their first choice.

I would not be thought to dictate to the legislature; but I think that all persons, especially this gentleman, should be prohibited from curing these incurable patients by act of parliament; though I hope that he will, after this notice, restrain the first ardour of his benevolence, by reflecting that a conduct which may be mercy to one, will be cruelty to many; and that in his future advertisements this dangerous promise will not be repeated.

THIS island has been long famous for diseases which are not known in any other part of the world; and my predecessor, the SPECTATOR, has taken notice of a person, who in his time, among other strange maladies, undertook to cure *long sea-voyages and campaigns*. If I cannot acquaint my readers with any new disease that is equally astonishing, I can record a method of cure, which tho' it was not successful, yet deserves to be remembered for farther experiments.

THE

THE minister, the overseer, and the churchwarden of a parish in Kent, after setting forth the misery of a young man who was afflicted with a rupture, proceed to address the public in the following terms:

“ His friends applied to several gentlemen for a  
“ cure, but all proved ineffectual, and wore a truss,  
“ till we sent him to Mr. Woodward at the King’s  
“ Arms, near Half-moon-street, Picadilly.”

It appears, therefore, that several gentlemen, in the zeal of their compassion, not only applied for advice, but actually wore a truss for this unfortunate youth; who would, notwithstanding, still have continued to languish in great misery, if they had not at last sent him to Mr. Woodward.

AFTER this instance of generous compassion and true public spirit, it will be just to remark the conduct of persons who have filled a much more elevated station, who have been appointed guardians of the people, and whose obligation to promote their happiness was therefore more complicated and extensive.

I am told that formerly a patent could not be obtained for dispensing these infallible remedies, at a less expence than sixty pounds; and yet that, without a patent, counterfeits are imposed upon the public, by which diseases are rendered more malignant, and death precipitated. I am, however, very unwilling to believe that the legislature ever refused to permit others to snatch sickness and decrepitude from the grave, without receiving so exorbitant a consideration.

At present a patent may be obtained for a much more reasonable sum; and it is not worth while to enquire, whether this tax upon health ever subsisted, as it is now too light to be felt: but our enemies, if they cannot intercept the licence to do good, still labour to render it ineffectual.

THEY insinuate, that though a patent is known to give a sanction to the medicine, and to be regarded by the vulgar as a certificate of its virtue; yet that, for the customary fee, a patent may be obtained to dispense poison: for if the nostrum itself is a secret, its qualities cannot be otherwise known than by its effects; and concerning its effects no inquiry is made.



THUS it appears that the Jesuits, who formerly did us so much mischief, are still busy in this kingdom: for who else could propagate so invidious a reproach for so destructive a purpose?

BUT the web of subtilty is sometimes so extremely attenuated, that it is broken by its own weight; and if these implacable enemies of our church and state had attempted less, they would have effected more: for who can believe, that those names, which should always be read with a sense of duty and obligation, were ever prostituted in public advertisements, for a paltry sum, to the purposes of wretches who defraud the poor of their money, and the sick of their life, by dispensing as remedies, drugs that are either ineffectual or pernicious, and precluding, till it is too late, more effectual assistance. To believe this, would be as ridiculous as to doubt, whether an attempt was made to cure Mr. Woodward's patient, by applying trusses to the abdomen of his friends, after it has been so often and so publicly asserted in an advertisement, signed by persons of unquestioned veracity; persons who were probably among the number of those by whom trusses were worn, and might first think of applying to Mr. Woodward, upon perceiving that a remedy which was so troublesome to them, produced no apparent effect upon the patient. For my own part, I never hear the cavils of sophistry with patience: but when they are used to bring calamity upon my country, my indignation knows no bounds. Let us unite against the arts as well as the power of our enemies, and continue to improve all the advantages of our constitution and our climate: and we cannot fail to secure health, vigour, and longevity, from which the wreath of glory and the treasures of opulence derive all their value.

No. 16. Saturday, December 30, 1752.

*Gratior & pulchro veniens in corpore virtus.* VIRG.

I HAVE observed in a former paper, that the relation of events is a species of writing which affords more

more general entertainment than any other: and to afford entertainment, appears to have been often the principal if not the only design of those by whom events have been related.

It must, indeed, be confessed, that when truths are to be recorded, little is left to the choice of the writer; a few pages of the book of nature or of providence, are before him; and if he transcribes with fidelity, he is not to be blamed, if in this fragment good and evil do not appear to be always distributed as reward and punishment.

BUT it is justly expected of the writer of fiction, who has unbounded liberty to select, to vary, and to complicate, that his plan should be compleat, that he should principally consider the moral tendency of his work, and that when he relates events he should teach virtue.

THE relation of events becomes a moral lecture, when vicious actions produce misery, and vicious characters incur contempt; when the combat of virtue is rewarded with honour, and her sufferings terminate in felicity: but though this method of instruction has been often recommended, yet I think some of its peculiar advantages have been still overlooked, and for that reason not always secured.

FACTS are easily comprehended by every understanding: and their dependance and influence upon each other are discovered by those, who would soon be bewildered in a series of logical deductions: they fix that volatility which would break away from ratiocination; and the precept becomes more forcible and striking, as it is connected with example. Precept gains only the cold approbation of reason, and compels an assent which judgment frequently yields with reluctance, even when delay is impossible: but by example the passions are roused; we approve, we emulate, and we honour, or love; we detest, we despise, and we condemn, as fit objects are successively held up to the mind; the affections are, as it were, drawn out into the field, they learn their exercise in a mock fight, and are trained for the service of virtue.

FACTS as they are most perfectly and easily comprehended, and as they are impressed upon the mind by the passions, are tenaciously remembered, though the terms in which they are delivered are presently forgotten; and for this reason the instruction that results from facts, is more easily propagated: many can repeat a story, who would not have understood a declamation; and though the expression will be varied as often as it is told, yet the moral which it was intended to teach will remain the same.

BUT these advantages have not been always secured by those, who have professed *to make a story the vehicle of instruction, and to surprise levity into knowledge by a shew of entertainment*; for instead of including instruction in the events themselves, they have made use of events only to introduce declamation and argument. If the events excite curiosity, all the fine reflections which are said to be *interspersed* are passed over; if the events do not excite curiosity, the whole is rejected together, not only with disgust and disappointment, but indignation, as having allured by a false promise, and engaged in a vain pursuit. These pieces, if they are read as a task by those for whose instruction they are intended, can produce none of the effects for which they were written; because the instruction will not be necessarily remembered with the facts; and because the story is so far from recommending the moral, that the moral is detested as interrupting the story. Nor are those who voluntarily read for instruction, less disappointed than those who seek only entertainment; for he that is eager in the pursuit of knowledge, is disgusted when he is stopped by the intervention of a trivial incident or a forced complement, when a new personage is introduced, or a lover takes occasion to admire the sagacity of a mistress.

BUT many writers who have avoided this error, and interwoven precept with event, though they intended a moral lecture, have yet defeated their own purpose, by taking from virtue every accidental excellence and decorating vice with the spoils.

I can think of nothing that could be alleged in defence of this perverse distribution of graces and defects, but a design to shew that virtue alone is sufficient to confer



confer honour upon the lowest character, and that without it nothing can preserve the highest from contempt; and that those excellencies which we can acquire by our own efforts, are of more moment than those which are the gift of nature: but in this design, no writer, of whatever abilities, can succeed.

It has been often remarked, though not without wonder, that almost every man is more jealous of his natural than his moral qualities; and resents with more bitterness a satyr upon his abilities than his practice: the fact is unquestionably true; and perhaps it will no longer appear strange, if it be considered, that natural defects are of necessity, and moral of choice: the imputation of folly, if it is true, must be suffered without hope; but that of immorality may at any time be obviated by removing the cause.

BUT whatever be the reason, it appears by the common consent of mankind, that the want of virtue does not incur equal contempt with the want of parts; and that many vices are thought to be rather honourable than infamous, merely because they imply some natural excellence, some superiority which cannot be acquired by those who want it, but to which, those who have it, believe they can add all that others possess whenever they shall think fit to make the attempt.

FLORIO, after having learned the Latin and Greek languages at Westminster, and spent three years at the university, made the tour of Europe, and at his return obtained a place at court. Florio's imagination is sprightly, and his judgment strong: he is well acquainted with every branch of polite literature, and travel has polished the sound scholar into the fine gentleman: his person is graceful, and his manner polite; he is remarkable for the elegance of his dress; and he is thought to dance a minuet, and understand the small sword, better than any other man in the kingdom. Among the ladies Florio has made many conquests; and has challenged and killed in a duel an officer, who upbraided him with the breach of a promise of marriage, confirmed by an oath, to a young beauty, whom he kept in great splendor as a mistress: his conversation is admired by all, who can relish sterling wit and true humour; every private

vate company brightens when he enters, and every public assembly becomes more splendid by his presence: Florio is also liberal to profusion; and is not, therefore, inquisitive about the merit of those upon whom he lavishes his bounty.

BENEVOLUS has also had a liberal education: he learned the languages at Merchant Taylors, and went from thence to the university, where his application was greater than Florio's, but the knowledge that he acquired was less: as his apprehension is slow, and his industry indefatigable, he remembers more than he understands; he has no taste either for poetry or music; mirth never smiled at a fall of his imagination, nor did doubt ever appeal to his judgment: his person, though it is not deformed, is inelegant; his dress is not slovenly, but awkwardly neat; and his manner is rather formal, than rude: he is the jest of an assembly, and the aversion of ladies; but he is remarkable for the most uniform virtue and unaffected piety: he is a faithful friend, and a kind master; and so compassionate, that he will not suffer even the snails that eat his fruit to be destroyed: he lays out annually near half his income in gratuities, not to support the idle, but to encourage the industrious; yet there is rather the appearance of parsimony than profusion in his temper; and he is so timorous, that he will turn pale at the report of a musquet.

Which of these two characters wouldst thou chuse for thy own? whom dost thou most honour, and to whom hast thou paid the tribute of involuntary praise? Thy heart has already answered with spontaneous fidelity in favour of FLORIO. FLORIO thou hast not considered as a scoundrel, who by perjury and murder has deserved the pillory and the gibbet; as a wretch who has stooped to the lowest fraud for the vilest purpose; who is continually ensnaring the innocent and the weak; who conceals the ruin that he brings by a lie, and the lie by an oath; and who having once already justified a sworn falsehood at the expence of life, is ready again to lie and to kill with the same aggravation, and in the same cause.

NEITHER didst thou view BENEVOLUS, as having merited the divine eulogium bestowed upon him who was faithful over a few things; as employing life in the  
diffusion

diffusion of happiness, with the joy of angels, and in imitation of God.

SURELY, if it is true, that

*Vice to be hated needs but to be seen.* POPE.

he should not be hidden with the ornaments, and disguised in the apparel, which in the general estimation belong to virtue. On the contrary, it should be the principal labour of moral writers, especially of those who would instruct by fiction, the power of which is not less to do evil than good, to remove the bias which inclines the mind rather to prefer natural than moral endowments; and to represent vice with such circumstances of contempt and infamy, that the ideas may constantly recur together. And it should be always remembered, that the fear of immediate contempt is frequently stronger than every other motive: how many have, even in their own opinion, incurred the guilt of blasphemy, rather than the sneer of an infidel, or the ridicule of a club? and how many have rushed, not only to the brink of the grave but of hell, to avoid the scorn, with which the foolish and the profligate regard those who have refused a challenge?

LET it, therefore, be the united effort of genius and learning, to deter from guilt by the dread of shame; and let the time past suffice to have saved from contempt, those vices which contempt only can suppress.



No. 17. *Tuesday, January 2, 1753.*

— *Scopulis surdior Icarus* —

*Voces audit* —

HOR.

PERHAPS few undertakings require attention to a greater variety of circumstances, or include more complicated labour, than that of a writer who addresses the public in a periodical paper, and invites persons of every



every station, capacity, disposition, and employment, to spend, in reading his lucubrations, some of those golden moments which they set apart from toil and solicitude.

HE who writes to assist the student, of whatever class, has a much easier task and greater probability of success; for the attention of industry is surely more easily fixed than that of idleness; and he who teaches any science or art, by which wealth or honour may be acquired, is more likely to be heard, than he who only solicits a change of amusement, and proposes an experiment which cannot be made without danger of disappointment.

THE author who hopes to please the public, or, to use a more fashionable phrase, the town, without gratifying its vices, should not only be able to exhibit familiar objects in a new light, to display truths that are not generally known, and break up new veins, in the mines of literature; he must have skill to select such objects as the town is willing to regard, such truths as excite its curiosity, and such knowledge as it is solicitous to acquire.

BUT the speculative and recluse are apt to forget, that the business and the entertainment of others are not the same with their own; and are often surprised and disappointed to perceive, that what they communicate with eagerness and expectation of applause, is heard with too much indifference to be understood, and wearies those whom it was expected to delight and instruct.

MR. GOERGE FRIENDLY, while he was a student at Oxford, became possessed of a large estate by the death of his elder brother: instead, therefore, of going up to London for preferment, he retired to the family seat in the country; and as he had acquired the habit of study and a strong relish for literature, he continued to live nearly in the same manner as at college; he kept little company, had no pleasure in the sports of the field, and, being disappointed in his first addresses, would never marry.

His sister, the wife of a gentleman who farmed his own estate, had one son whose name was John. Mr. Friendly directed that John should be put to a reputable school

school in the country, and promised to take care of his fortune. When the lad was about nineteen, his uncle declared his intention to send him to the university; but first desired to see him, that he might know what proficiency he had made in the languages. John, therefore, set out on a visit to his uncle, and was received with great affection: he was found to have acquired a reasonable knowledge of Latin and Greek; and Mr. Friendly formed a very favourable opinion of his abilities, and determined to reward his diligence and encourage him to perseverance.

ONE evening, therefore, he took him up into his study, and after directing him to sit down, "Cousin John, said he, I have some sentiments to communicate to you, with which I know you will be pleased; for truth, like virtue, is never perceived but with delight." John, whose heart did not give a full assent to the truth of this proposition, found himself in circumstances which, by the mere force of habit, caused him to draw in a long breath through his nose, and at the same time, with a grin of exquisite sensibility, to scratch his head. "But my observations, cousin, said his uncle, have a necessary connexion with a purpose that I have formed, and with which you shall also be acquainted. Draw your chair a little nearer. The passions, cousin John, as they are naturally productive of all pleasure, should by reasonable beings be also rendered subservient to a higher purpose. That love of variety which is found in every breast, as it produces much pleasure, may also produce much knowledge. One of the principal advantages that are derived from wealth, is a power to gratify and improve this passion. The rich are not confined by labour to a particular spot, where the same ideas perpetually recur: they can fill the mind, either by travel or by study, with innumerable images, of which others have no conception. But it must be considered, that the pleasure of travelling does not arise from the sight of a dirty town, or from lodging at an inn; not from any hedge or cottage that is passed on the road; not from the confused objects that are half discovered in the distant prospect, nor from the series of well built houses in a city, or the busy multitudes that swarm in the streets; but

but from the rapid succession of these objects to each other, and the number of ideas that are thrown in upon the mind." Mr. Friendly here paused for John's reply; and John suddenly recollecting himself, said, very true. "But how, said Mr. Friendly, can this love of variety be directed to the acquisition of knowledge?" Here John wriggled in his seat, and again scratched his head: he was indeed something embarrassed by the question; but the old gentleman quickly put him out of his pain by answering it himself. "Why by a judicious choice, said he, of the variety which is to produce our entertainment. If the various doublings of a hare only, or the changes of a game at whist, have afforded the variety of the day; whatever has been the pleasure, improvement has been wanting. But if the different customs, the policy, the trade of nations, the variety of soils, the manner of culture, the disposition of individuals, or the rise or fall of a state have been impressed upon the mind; besides the pleasure of the review, a power of creating new images is acquired. Fancy can combine the ideas which memory has treasured; and when they have been reviewed and regulated by judgment, some scheme will result, by which commerce may be extended, agriculture improved, immorality restrained, and the prosperity of the state secured: of this cousin John you was not wholly ignorant before." John acquiesced with a bow; for though he had been a little bewildered, yet he understood by the tone of voice with which his uncle concluded the last sentence, that such acquiescence was expected. "Upon this occasion, continued Mr. Friendly, I must remark, though it is something foreign to my purpose, that variety has by some philosophers been considered, as affording not only the pleasure and improvement, but even the measure of life; for of time in the abstract we have no idea, and can conceive it only by the succession of ideas to each other: thus if we sleep without dreams, the moment in which we awake appears immediately to succeed that in which we began to slumber."

A thicker gloom now fell upon John, and his countenance lengthened in proportion to his uncle's lecture, the end of which he perceiv'd was now become more remote;



remote; for these remarks were not impressed with the signature of truth, nor did they reflect any idea of his own; they were not

*Something whose truth convinced at sight we find,  
That gives us back the image of our mind.*

POPE'S Essay on Crit.

With respect to John, therefore, they had no characteristic of wit; and if they contained knowledge, it was knowledge which John had no wish to acquire: the old gentleman, however, proceeded thus, with great deliberation.

"BUT though curiosity should be principally directed to useful purposes, yet it should not always be repressed or diverted, when the use is not immediate or apparent: for he who first perceived the magnetic attraction, and applied it to various experiments, probably intended nothing more than amusement; and when the polarity of the needle was discovered, it was not in the pursuit of any project to facilitate navigation. I am, therefore, now about to gratify your curiosity, cousin, with a view of London, and all the variety that it contains." Here John's countenance brightened, he roused himself on his seat, and looked eager with attention.

"As you have, continued his uncle, applied with great diligence to your Grammar learning; I doubt not but you have also read many of our best English authors, especially our immortal Shakespear; and I am willing that, before you enter upon a course of academic study, you should see the theatre." John was going to express his joy, when his uncle increased it, by putting into his hand a Bank note of 50*l*. "This, said he, under the direction of a gentleman, to whom I shall recommend you, will furnish you with proper apparel, bear your expences for a couple of months, and gratify you with all the entertainments of the town."

JOHN could now bear some part in the conversation; "He was much obliged to his uncle, and hoped he should live to make him amends; for, says he, one of our officers, who was just returned from London before I left school, has made me long to see it: he says there

is a man there who dances upon a wire no bigger than a packthread; and that there is a collection of all the strange creatures in the world."

JOHN who had uttered this with a broad grin, and expressed his delight from head to foot, was somewhat disconcerted when his uncle told him coolly, that though he would not have him leave London without seeing every thing in it that might justly raise curiosity; yet he hoped his notice was not principally attracted by objects which could convey no instruction, inspire no noble sentiment, nor move one tender passion. "I mentioned, says he, Shakespear, that mighty genius, whose sentiment can never be exhausted, and in whom new beauties are discovered at every view. That you may derive yet greater delight and advantage from the representation of his pieces, I will read you some historical and critical notes that I have been making during twenty years, after having read the first edition of his works and every commentator that has either illustrated or obscured his meaning." The old gentleman then taking out and wiping his spectacles, opened his bureau and produced the manuscript. "I am now, said he, about to confer a favour upon you, which I do not yet intend for any other, for as I shall continually enlarge this work, it will not be printed till I am dead:" he then began to read, and John sat very silent, regaling himself with the anticipation of his own finery, the dexterity of the wire-dancer, and the variety of the savages that he was to visit in London. The old gentleman, who imagined that he was held motionless with attention, wonder and delight, proceeded long in his lecture, without once adverting to John for his explicit eulogium: but at the end of a favourite passage, which closed with a distich of his own poetry, he ventured to steal his eyes from the paper, and glancing them upon John, perceived that he was fast asleep with his mouth open, and the Bank note in his hand.

FRIENDLY after having gazed upon him a few moments with the utmost astonishment and indignation, snatched away the note; and having roused him with a denunciation of resentment that touched those passions which Shakespear could not reach, he thrust him out of the

the room and shut the door upon him : he then locked up his manuscript, and after having walked many times backward and forward with great haste, he looked at his watch, and perceiving it to be near one in the morning, retired to bed with as little propensity to sleep as he had now left to his nephew.



No. 18. *Saturday, January 6, 1753.*

*Duplex libelli dos est ; quod risum movet,  
Et quod prudenti vitam consilio monet.* PHÆDRUS.

**A**MONG the fictions which have been intended for moral purposes, I think those which are distinguished by the name of **FABLES** deserve a particular consideration.

A story or tale, in which many different characters are conducted through a great variety of events, may include such a number and diversity of precepts, as, taken together, form almost a compleat rule of life : as these events mutually depend upon each other, they will be retained in a series ; and therefore the remembrance of one precept will almost necessarily produce the remembrance of another, and the whole moral, as it is called, however complicated, will be recollected without labour and without confusion.

In this particular, therefore, the story seems to have the advantage of the fable, which is confined to some single incident : for though a number of distinct fables may include all the topics of moral instruction, caution, and advice, which are contained in a story, yet each must be remembered by a distinct effort of the mind ; and they will not recur in a series, because they have no connexion with each other.

THE memory of them may, however, be more frequently revived, by those incidents in life to which they correspond ; and they will, therefore, more readily present themselves, when the lessons which they teach should be practised.

MANY,



MANY, perhaps the greater number, of those fables which have been transmitted to us as some of the most valuable remains of the simplicity and wisdom of antiquity, were spoken upon a particular occasion; and then the occasion itself was an index to the intent of the speaker, and fixed the moral of the fable: so when the Samians were about to put to death a man who had abused a public trust, and plundered the common-wealth, the counsel of Æsop could not be overlooked or mistaken, when he told them, that “a fox would not suffer a swarm of flies, which had almost satiated themselves by sucking his blood, to be driven away; because a new swarm might then come, and their hunger drain him of all the blood that remained.”

THOSE which are intended for general use, and to general use it is perhaps easy to accomodate the rest, are of two kinds: one is addressed to the understanding, and the other to the passions.

Of the preceptive kind is that of “the old man, who, to teach his sons the advantage of unanimity, first directed them to break a number of rods that were bound up together; and when they found it impossible, bade them divide the bundle, and break the rods separately, which they easily effected.” In this fable, no passion is excited; the address is to the understanding, and the understanding is immediately convinced.

THAT of the old hound belongs to the other class. When the toothless veteran had seized the stag, and was not able to hold him, he deprecates the resentment of his master, who had raised his arm for the blow, by crying out, “Ah! do not punish the impotence of age! strike me not, because my will to please thee has survived my power! If thou art offended with what I am, remember what I have been, and forgive me.” Pity is here forcibly excited; and injurious resentment may be repressed, when an instance not equally strong recalls this to the mind.

FABLES of the preceptive kind should always include the precept in the event, and the event should be related with such circumstances as render the precept sufficiently

ently evident. As the incident should be simple, the inference should be in the highest degree natural and obvious.

THOSE that produce their effect upon the passions, should excite them strongly, and always connect them with their proper objects.

I do not remember to have seen any collection, in which these rules have been sufficiently observed; in far the greater number there is a deficiency of circumstance, though there is a redundancy of language: there is, therefore, something to be added, and something to be taken away. Besides that, the peculiar advantages of this method of instruction are given up, by referring the precept to a long discourse, of which the fable is no more than the text, and with which it has so little connection, that the incident may be perfectly remembered, and the laboured inference totally forgotten. A boy, who is but six years old, will remember a fable after having once heard it, and relate it in words of his own; but it would be the toil of a day, to get the terms in which he heard it by heart: and indeed, he who attempts to supply any deficiency in a fable, by tacking a dissertation to the end of it, appears to me to act just as wisely as if instead of cloathing a man whom he found naked, he should place a load upon his shoulders.

WHEN the moral effect of fable had been thus brought to depend, not upon things, but upon words; the arrangement of these words into verse, was thought to be a happy expedient to assist the memory; for in verse words must be remembered in a regular series, or the measure and cadence will not be preserved: the measure and cadence, therefore, discover any confusion or defect, not to the understanding, but to the ear; and shew how the confusion may be regulated, and the defect supplied. The addition of rhyme was another advantage of the same kind; and this advantage was greater, as the rhyme was more frequently repeated. But if the fable is perfect in its kind, this expedient is unnecessary; and much less labour is required to include an evident precept in an incident, than to measure the syllables in which it is related, and place two words of a similar sound at the end of every couplet.

Besides,

Besides, in all verse, however familiar and easy, the words are necessarily thrown out of the order in which they are commonly used; and, therefore, though they will be more easily recollected, the sense which they contain will not be equally perspicuous.

I would not, however, be thought to deny, that verse is at least an ornament to this species of writing; nor to extend my censure to those short stories, which, though they are called fables, are written upon a more extensive plan, and are intended for more improved understandings.

BUT as fables have been told by some in verse, that they might be more easily remembered; they have been related by others in a barbarous jargon of hackneyed phrases, that they might be more readily understood.

It has been observed of children, that they are longer before they can pronounce perfect sounds, because perfect sounds are not pronounced to them; and that they repeat the gibberish of the nurse, because nothing better has been proposed to them for imitation: and how should the school boy write English in grammatical purity, when all that he reads, except a foreign language and a literal translation, is written with all the licence of extempore expression, without propriety of idiom or regularity of combination, and abounds with absurdities that haste only can excuse in a speaker.

THE fables of *Æsop*, for so they are all called, are often first exhibited to youth, as examples of the manner in which their native language is written; they should, therefore, be pure in the highest degree, though not pompous, and it is surely an affront to understanding to suppose that any language would become more intelligible by being rendered less perfect.

BUT the fables that are addressed to the passions, besides the imperfections which they share in common with those that are addressed to the understanding, have others peculiar to themselves; sometimes the passion is not moved with sufficient force, and sometimes it is not connected with a fit object.

WHEN the fox decoys the poor goat into a well, in order to leap out from his horns, and leaves him to perish with a witty remark, that "if his wisdom had  
" been



"been proportioned to his beard, he would not have been so easily over-reached;" the goat is not so much the object of pity as contempt: but of contempt, guilelets simplicity caught in the snares of cunning, cannot surely be deemed a proper object. In the fox there appears a superiority which not only preserves him from scorn, but even from indignation: and indeed, the general character of Reynard is by no means fit for imitation; though he is frequently the hero of the fable, and his conduct affords the precept for which it was written.

BUT though I have made a general division of fable into two kinds, there is yet a third, which, as it is addressed both to the understanding and the passions, is consequently more forcible and perfect.

OF this number is that of the sick kite, who requested of his mother to petition the Gods for his recovery, but was answered, "Alas! to which of the Gods can I sacrifice? for which of their altars hast thou not robbed?" The precept that is here inculcated, is early piety; and the passion that is excited, is terror; the object of which is the despair of him who perceives himself to be dying, and has reason to fear that his very prayer is an abomination.

THERE are others, which though they are addressed to the understanding, do yet excite a passion which condemns the precept.

WHEN the melodious complaint of the nightingale had directed a hungry hawk to the thorn on which she sung, and he had seized her with his talons, she appealed from his hunger to his mercy: "I am, said she, little else than voice; and if you devour me, there will be no proportion between my loss and your gain: your hunger will rather be irritated than appeased by so small a morsel, but all my powers of enjoyment will cease for ever: attack, therefore, some larger bird."—Here the hawk interrupted her; "he was not disposed," he said, "to controvert what she had advanced; but he was too wise to suffer himself to be persuaded by any argument, to quit a certain for a contingent good."

Who

WHO that reads this fable does not pity the nightingale, and in his heart condemn the hawk, whose cruel prudence affords the lesson?

INSTRUCTION, in the strong language of Eastern metaphor, is called *a light to our paths*. The fables of pagan mythologists may, therefore, be considered as a cluster of stars of the first magnitude, which, though they shine with a distinct influence, may be taken as one constellation: but, like stars, they only break the obscurity of night; they do not diffuse round us the splendors of day: it is by the Sun of Righteousness alone, that we discover completely our duty, and our interest, and behold that pattern of divine perfection which the Christian aspires to imitate, by forgiving injuries, and returning good for evil.

By many of the fables which are still retained in our collections, revenge is encouraged as a principle and inculcated as a practice: “The hare triumphs in the destruction of the sparrow who had insulted him; and the thunny, in his last agonies, rejoices at the death of the dolphin, whose pursuit had driven him upon a rock.” These, if they will not admit of another turn, should without question be omitted; for the mischievous effect of the fable, which will be remembered as an example that justifies the violence of sudden resentment, cannot be prevented by a laboured comment, which is never read but as a talk, and therefore immediately forgotten.

I think many others may be greatly improved; the practice of virtue may be urged from higher motives, the sentiments may be elevated, and the precepts in general rendered more striking and comprehensive.

I shall conclude this paper with the fable of *The Dog and Shadow*; which, as it is commonly told, censures no quality but greediness, and only illustrates the trite proverb, “All covet, all lose.”

“A dog, who was crossing a rivulet with a piece of flesh in his mouth, perceived his shadow in the water, which he mistook for another dog with another piece of flesh. To this he knew he had no right; and yet he could not forbear catching at it: but instead of getting a new prize, he dropped that which he possessed.”

“fed

“ sed into the water : he saw the smooth surface break  
 “ into many waves, and the dog whom he had attempt-  
 “ ed to injure, disappear : he perceived at once, his  
 “ loss, his folly, and his fault ; and in the anguish of  
 “ regret cried out, How righteous and how wise are  
 “ the Gods ! since whatever seduces to evil, though  
 “ but a shadow, becomes the instrument of punish-  
 “ ment.”

No. 19. *Tuesday, January 9, 1753.**Quodcunque ostendis mihi sic, incredulus odi.* HOR.

**T**HE repeated encomiums on the performances of the ANIMAL COMEDIANS, exhibited at Mrs. MIDNIGHT'S *Oratory*, induced me the other evening to be present at her entertainment. I was astonished at the sagacity of the monkeys ; and was no less amazed at the activity of the other *quadrupeds* ;—I should have rather said, from a view of their extraordinary elevations, *bipeds*.

It is a peculiar happiness to me, as an ADVENTURER, that I sally forth in an age, which emulates those heroic times of old ; when nothing was pleasing but what was *unnatural*. Thousands have gaped at a wire-dancer daring to do what no one else would attempt ; and thousands still gape at greater extravagancies in pantomime entertainments. Every street teems with incredibilities : and if the great mob have their little theatre in the Hay-market, the small vulgar can boast their cheaper diversions in two enormous bears, that jauntily trip it to the light tune of a Caledonian jig.

THE amazing docility of these heavy animals made me at first imagine, that they had been placed under the tuition of certain artists, who by their advertisements profess to instruct GROWN GENTLEMEN in the *modern way of footing* ; but I have been since informed, that the method of teaching them this modern way of



footing, was by placing red hot iron plates alternately under each hind leg, and in quicker or slower succession as the variations of the tune required.

THAT the intellectual faculties of brutes may be exerted beyond the narrow limits which we have hitherto proudly assigned to their capacities, I saw a sufficient proof in Mrs. MIDNIGHT's *dogs* and *monkeys*. Man differs less from beasts in general, than these seem to approach to man in rationality. But while I applaud their exalted genius, I am in pain for the rest of their kindred both of the *canine* and *Cercopithecian* species. The price of monkies has been considerably raised since the appearance of Signior BALLARD's *Cavaliers*: and I hear, that this inimitable preceptor gives lectures to the monkies of persons of quality at their own houses. Lady Bridget has destroyed three sets of china in teaching her *Pug* to hand about the cups, and sip tea with the air of *beau Blossom*; and Miss Fanny has been labouring incessantly to qualify her *dear pretty creature* to make one at the brag-table.

BUT as these animals are of foreign extraction, I must confess my concern is yet greater for my *fellow-natives*. English liberty should be universal as the sun; and I am jealous even for the prerogatives of our dogs. Lady Bright's lap-dog, that used to repose on downy cushions, or the softer bosom of its mistress, is now worried every hour with begging on its diminutive hind-legs, and endeavouring to leap over fan-sticks: Captain Storm's little grey-hound is made to ape the fierce fellows of the cockade in a red coat and a sword; whilst Mrs. Fanciful's Chloe is swathed up in a long sack, and sinking beneath the weight of an enormous hoop. Every boarding house romp and wanton school boy is employed in perverting the end of the canine creation; and I wish the prevalence of Mrs. MIDNIGHT's example may not extend so far, that hounds shall no longer be broke to the *field-service*, but instructed only to climb up ladders, and troul wheel-barrows.

AFTER what has been said, I shall make no apology for printing the following letter, as it was elegantly done into English at Stockholm, and transmitted to me by the publisher of the SWEDEN-LANDT MAGAZINE,

an

an ingenious gentleman, who has done me the honour of inserting several of my lucubrations in his most comprehensive monthly undertaking.

To Mr. — the GRAND ADVENTURER in Britain.

“ Most learned Sir,

“ **M**Y worthy good friend ISAAC GILDERSTEIN, book-merchant, having engaged to further this to your excellency, I most humbly request that you would make known to your polite &c. &c. &c. nation, that I intend shortly to come over, and to entertain you in a new and most inimitable manner. “ SEEING that the *Chien Savant*, and other most amazing *learned animals*, have met with so gracious a reception in your grand city; I propose to exhibit unto your good nation, a *concert of vocal and instrumental music*, to be performed by *animals only*; and afterwards, to entertain you with several grand feats of activity; as also with the balance and the dance.

“ MY performers of instrumental music, great Sir, will consist of a select number of *Italian cats*, for the violin, violincello, and bass-viol; a *German ass* for the kettle-drum; and a complete set of *Spanish bogs* of different age and tone of voice for the organ concertos.

“ BUT my vast labour was to procure harmonious voices, and to confine them to proper time and measure. I have taught some of your *English mastiffs* to bark in bass, and some *Guinea-pigs* to squeak in treble: my cats also join in the vocal parts. I contrived divers means of deaths for *Swans*; but though the Ancients are so full of praises on their expiring melody, I could not get a single note from them, better than the squall of a goose. However, I shall have a most charming grand chorus of *frogs* from the fens of Holland: the words, profound Sir, you too well know, Aristophanes has furnished to my hand in Greek — *Βρεκεκεκεξ κοαξ κοαξ* — which a *Leyden Professor* translated for me, *Brekekekex koax koax*. Be-

“ sides these, I shall present you with a duett in recitativo, between a *parrot* and a *magpye*.

“ My entertainments of dancing, and the like, will consist of a company of *Norway rats*, who are to move in a coranto, while my *cats* fiddle to them. A *fox* will dance a minuet with a *goose*; and a *greyhound* the rigadoon with a *bare*. I have trained up an elephant, who will perform several tricks in what you do call *the slight of hand*; he will tumble with a castle on his back, and shew several balances upon the slack-rope with his trunk. Many other surprising feats will my *animals* perform, too tedious for to mention in this address: and, therefore, great ADVENTURER, I shall trouble your tired patience with the mentioning of one only. I have instructed the tamest of my *cats* to open her jaws at the word of command, into which I put a bit of toasted cheese, and the least of my *mice* jumps in and nibbles the bait; at that instant my cat closes her mouth upon him: after which, to the great astonishment of all beholders, my cat opens her jaws again, and the mouse leaps out alive upon the stage; and then they both present the good company with a jig.

“ As I am determined my whole theatre shall consist of only *animal* performers, I must acquaint you likewise, that I am teaching two squirrels to sweep the stage with their tails: and if it be allowed me to call in assistance from *fishes*, I shall not despair of being able (though it will require much time and practice) to make a *lobster* snuff the candles with his claw.

“ OTHER particulars, most worthy Sir, I shall beg leave to defer, till I have the extreme honour of kissing your hands in *Anglettere*; and am,

“ Most reverent and respectable patron,

“ With the profoundest humiliation,

“ Your devoted slave and servant,

*Stockholm, 23 Dec. 1752.*

“ GUSTAVUS GOOTENRUYSCHE.”



No. 20. *Saturday, January 13, 1753.*

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— *Quid violentius aure tyranni.* JUV.

**B**Y which of the Indian fages of antiquity the following story was written, or whether the people of the East have any remote tradition upon which it is founded, is not known: but it was probably related in the first person, to give it an air of greater dignity, and render its influence more powerful: nor would it, perhaps, appear altogether incredible, to people among whom the Metempsychosis is an article of faith, and the visible agency of superior beings admitted without scruple.

AMURATH, Sultan of the East, the judge of nations, the disciple of adversity, records the wonders of his life: let those who presumptuously question the ways of Providence, blush in silence and be wise; let the proud be humble and obtain honour; and let the sensual reform and be happy.

THE angel of death closed the eyes of the Sultan Abradin my father, and his empire descended to me in the eighteenth year of my age. At first my mind was awed to humility, and softened with grief; I was insensible to the splendor of dominion, I heard the addresses of flattery with disgust, and received the homage of dependant greatness with indifference. I had always regarded my father not only with love but reverence; and I was now perpetually recollecting instances of his tenderness, and reviewing the solemn scene, in which he recommended me to heaven in imperfect language, and grasped my hand in the agonies of death.

ONE evening, after having concealed myself all day in his chamber, I visited his grave: I prostrated myself on his tomb; sorrow overflowed my eyes, and devotion kindled in my bosom. I felt myself suddenly smitten on the shoulder, as with a rod; and looking up, I perceived

ceived a man whose eyes were piercing as light, and his beard whiter than snow. "I am, said he, the Genius Syndarac, the friend of thy father Abradin, who was the fear of his enemies and the desire of his people; whose smile diffused gladness like the lustre of the morning, and whose frown was dreadful as the gathering of a tempest; resign thyself to my influence, and thou shalt be like him." I bowed myself to the earth in token of gratitude and obedience, and he put a ring on the middle finger of my left hand, in which I perceived a ruby of a deep colour and uncommon brightness. "This ring, said he, shall mark out to thee the boundaries of good and evil; that without weighing remote consequences, thou may'st know the nature and tendency of every action. Be attentive, therefore, to the silent admonition; and when the circle of gold shall by a sudden contraction press thy finger, and the ruby shall grow pale, desist immediately from what thou shalt be doing, and mark down that action in thy memory as a transgression of the rule of right: keep my gift as a pledge of happiness and honour, and take it not off for a moment." I received the ring with a sense of obligation which I strove to express, and an astonishment that compelled me to be silent. The genius perceived my confusion, and turning from me with a smile of complacency, immediately disappeared.

DURING the first moon I was so cautious and circumspect, that the pleasure of reflecting that my ring had not once indicated a fault, was lessened by a doubt of its virtue. I applied myself to public business, my melancholy decreased as my mind was diverted to other objects, and, lest the youth of my court should think that recreation was too long suspended, I appointed to hunt the lion. But though I went out to the sport rather to gratify others than myself, yet my usual ardour returned in the field; I grew warm in the pursuit, I continued the chace, which was unsuccessful, too long, and returned fatigued and disappointed.

As I entered the Seraglio, I was met by a little dog that had been my father's, who expressed his joy at my return by jumping round me and endeavouring to reach my

my hand: but as I was not disposed to receive his caresses, I struck him in the fretfulness of my displeasure so severe a blow with my foot, that it left him scarce power to crawl away, and hide himself under a sofa in a corner of the apartment. At this moment I felt the ring press my finger, and looking upon the ruby, I perceived the glow of its colour abated.

I was at first struck with surprize and regret; but surprise and regret quickly gave way to disdain. Shall not the Sultan Amurath, said I, to whom a thousand kings pay tribute, and in whose hand is the life of nations, shall not Amurath strike a dog that offends him, without being reproached for having transgressed the rule of right? My ring again pressed my finger, and the ruby became more pale: immediately the palace shook with a burst of thunder, and the Genius Syndarac again stood before me.

AMURATH, said he, thou hast offended against thy "brother of the dust; a being who, like thee, has  
"received from the ALMIGHTY a capacity of pleasure  
"and pain: pleasure which caprice is not allowed to spend, and pain which justice only has a right to inflict. If thou art justified by power, in afflicting inferior beings, I should be justified in afflicting thee: but my power yet spares thee, because it is directed by the laws of sovereign goodness, and because thou may'st yet be reclaimed by admonition. But yield not to the impulse of quick resentment, nor indulge in cruelty the forwardness of disgust, lest by the laws of goodness I be compelled to afflict thee; for he that scorns reproof, must be reformed by punishment, or lost for ever."

At the presence of Syndarac I was troubled, and his words covered me with confusion: I fell prostrate at his feet, and heard him pronounce with a milder accent, "Expect not henceforth that I should answer the demands of arrogance, or gratify the curiosity of speculation; confide in my friendship, and trust implicitly to thy ring."

As the chace had produced so much infelicity, I did not repeat it; but invited my nobles to a banquet, and entertained them with dancing and musick. I had given



leave that all ceremony should be suspended, and that the company should treat me not as a sovereign but an equal, because the conversation would otherwise be encumbered or restrained; and I encouraged others to pleasantry, by indulging the luxuriancy of my own imagination. But tho' I affected to throw off the trappings of royalty, I had not sufficient magnanimity to despise them. I enjoyed the voluntary deference which was paid me, and was secretly offended at Alibeg my Visier, who endeavoured to prevail upon the assembly to enjoy the liberty that had been given them, and was himself an example of the conduct that he recommended. I singled out as the subject of my raillery, the man who alone deserved my approbation; he believed my condescension to be sincere, and imagined that he was securing my favour, by that behaviour, which had incurred my displeasure; he was, therefore, grieved and confounded to perceive, that I laboured to render him ridiculous and contemptible: I enjoyed his pain, and was elated at my success; but my attention was suddenly called to my ring, and I perceived the ruby change colour. I desisted for a moment; but some of my courtiers having discovered and seconded my intention, I felt my vanity and my resentment gratified: I endeavoured to wash away the remembrance of my ring with wine; my satire became more bitter, and Alibeg discovered yet greater distress. My ring again reproached me; but I still persevered: the Visier was at length roused to his defence; probably he had discovered and despised my weakness: his replies were so poignant, that I became outrageous, and descended from raillery to invective: at length, disguising the anguish of his mind with a smile, "Amurath, said he, if the Sultan should know, that after having invited your friends to festivity and merriment, you had assumed his authority, and insulted those who were not aware that you disdained to be treated with the familiarity of friendship, you would certainly fall under his displeasure." The severity of this sarcasm, which was extorted by long provocation from a man warmed with wine, stung me with intolerable rage; I started up, and spurning him from the table was about to draw my poignard; when my  
attention

attention was again called to my ring, and I perceived with some degree of regret, that the ruby had faded almost to a perfect white.

BUT instead of resolving to be more watchful against whatever might bring me under this silent reproof, I comforted myself, that the Genius would no more alarm me with his presence. The irregularities of my conduct increased almost imperceptibly, and the intimations of my ring became proportionably more frequent though less forcible, till at last they were so familiar, that I scarce remarked when they were given and when they were suspended.

It was soon discovered that I was pleased with servility; servility, therefore, was practised, and I rewarded it sometimes with a pension and sometimes with a place. Thus the government of my kingdoms was left to petty tyrants, who oppressed the people to enrich themselves. In the mean time I filled my Seraglio with women, among whom I abandoned myself to sensuality, without enjoying the pure delight of that love which arises from esteem. But I had not yet stained my hands with blood, nor dared to ridicule the laws which I neglected to fulfill.

My resentment against Alibeg, however unjust, was inflexible, and terminated in the most perfect hatred: I degraded him from his office; but I still kept him at court, that I might imbitter his life by perpetual indignities, and practise against him new schemes of malevolence.

SELIMA, the daughter of this prince, had been intended by my father for my wife; and the marriage had been delayed only by his death: but the pleasure and the dignity that Alibeg would derive from this alliance, had now changed my purpose. Yet such was the beauty of Selima, that I gazed with desire; and such was her wit, that I listened with delight. I therefore resolved, that I would if possible seduce her to voluntary prostitution; and that when her beauty should yield to the charm of variety, I would dismiss her with marks of disgrace. But in this attempt I could not succeed; my solicitation was rejected, sometimes with tears and sometimes with reproach. I became every day more wretched, by seeking to bring calamity upon

others ; I considered my disappointment as the triumph of a slave, whom I wished but did not dare to destroy ; and I regarded his daughter as the instrument of my dishonour. Thus the tenderness, which before had often shaken my purpose, was awakened ; my desire of beauty became as selfish and as sordid an appetite, as my desire of food ; and as I had no hope of obtaining the compleat gratification of my lust and my revenge, I determined to enjoy Selima by force, as the only expedient to alleviate my torment.

SHE resided by my command in an apartment of the Seraglio, and I entered her chamber at midnight by a private door of which I had a key ; but with inexpressible vexation I found it empty. To be thus disappointed in my last attempt, at the very moment in which I thought I had insured success, distracted me with rage ; and instead of returning to my chamber, and concealing my design, I called for her women. They ran in pale and trembling : I demanded the lady ; they gazed at me astonished and terrified, and then looking upon each other stood silent : I repeated my demand with fury and execration, and to enforce it called aloud for the ministers of death : they then fell prostrate at my feet, and declared with one voice that they knew not where she was ; that they had left her, when they were dismissed for the night, sitting on a sofa pensive and alone ; and that no person had since to their knowledge passed in or out of her apartment.



No. 21. Tuesday, January 16, 1753.

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*Si genus humanum et mortalia temnitis arma ;  
At sperate Deos memores fandi atque nefandi.* VIRG.

**I**N this account, however incredible, they persisted without variation ; and having filled the palace with alarm and confusion, I was obliged to retire without gaining any intelligence by what means I had been baffled.



fled, or on whom to turn my resentment. I reviewed the transactions of the night with anguish and regret, and bewildered myself among the innumerable possibilities that might have produced my disappointment. I remembered that the windows of Selima's apartment were open, and I imagined that she might that way have escaped into the gardens of the Seraglio. But why should she escape who had never been confined? If she had designed to depart, she might have departed by day. Had she an assignation? and did she intend to return, without being known to have been absent? This supposition increased my torment; because, if it was true, Selima had granted to my slave, that which she had refused to me. But as all these conjectures were uncertain, I determined to make her absence a pretence to destroy her father.

IN the morning I gave orders that he should be seized, and brought before me; but while I was yet speaking, he entered, and prostrating himself, thus anticipated my accusation: "May the Sultan Amurath, in whose wrath the angel of death goes forth, rejoice for ever in the smile of Heaven! Let the wretched Alibeg perish: but let my lord remember Selima with mercy; let him dismiss the slave in whom he ceases to delight." I heard no more, but cried out, "Darest thou to mock me with a request, to dismiss the daughter whom thou has stolen! thou whose life, that has been so often forfeited, I have yet spared! Restore her within one hour, or affronted mercy shall give thee up." "O! said he, let not the mighty sovereign of the East sport with the misery of the weak: if thou hast doomed us to death, let us die together."

THOUGH I was now convinced, that Alibeg believed I had confined Selima, and decreed her death; yet I resolved to persist in requiring her at his hands; and therefore dismissed him with a repetition of my command, to produce her within an hour upon pain of death.

My ring, which, during this series of events, had given perpetual intimations of guilt, which were always disregarded, now pressed my finger so forcibly, that

that it gave me great pain, and compelled my notice.

I immediately retired, and gave way to the discontent that swelled my bosom. "How wretched a slave  
" is Amurath to an invisible tyrant! A being, whose  
" malevolence or envy has restrained me in the exercise of my authority as a prince, and whose cunning  
" has contrived perpetually to insult me, by intimating that every action of my life is a crime! How  
" long shall I groan under this intolerable oppression!  
" This accursed ring is the badge, and the instrument  
" of my subjection and dishonour: he who gave it  
" is now perhaps in some remote region of the air;  
" perhaps he rolls some planet in its orbit, agitates the southern ocean with a tempest, or shakes  
" some distant region with an earth-quake: but where-  
" ever he is, he has surely a more important employ-  
" than to watch my conduct. Perhaps he has contrived this Talisman, only to restrain me from the enjoyment of some good, which he wishes to withhold.  
" I feel that my desires are controuled; and to gratify  
" these desires is to be happy. As I pronounced these words, I drew off the ring, and threw it to the ground with disdain and indignation: immediately the air grew dark; a cloud burst in thunder over my head, and the eye of Syndarac was upon me. I stood before him motionless and silent; horror thrilled in my veins, and my hair stood upright. I had neither power to deprecate his anger, nor to confess my faults. In his countenance there was a calm severity; and I heard him pronounce these words: "Thou hast now, as far as  
" it is in thy own power, thrown off humanity and degraded thy being: thy form, therefore, shall no longer conceal thy nature, nor thy example render thy  
" vices contagious." He then touched me with his rod; and, while the sound of his voice yet vibrated in my ears, I found myself in the midst of a desert, not in the form of a man but of a monster, with the fore parts of my body like a wolf, and the hinder parts like a goat. I was still conscious to every event of my life, and my intellectual powers were continued, though my passions were irritated to frenzy. I now rolled in the sand in an agony not to be described; and now hastily traversed

traversed the desert, impelled only by the vain desire of flying from myself. I now bellowed with rage, and now howled in despair; this moment I breathed execrations against the Genius, and the next reproached myself for having forfeited his friendship.

By this violent agitation of mind and body, the powers of both were soon exhausted: I crawled into a den which I perceived near me, and immediately sunk down in a state of insensibility. I slept; but sleep, instead of prolonging, put an end to this interval of quiet. The Genius still terrified me with his presence: I heard his sentence repeated, and felt again all the horrors of my transformation. When I awaked, I was not refreshed; calamity, though it is compelled to admit slumber, can yet exclude rest. But I was now roused by hunger; for hunger like sleep is irresistible.

I went out in search of prey; and if I felt any alleviation of misery, beside the hope of satisfying my appetite, it was in the thought of tearing to pieces whatever I should meet, and inflicting some part of the evil which I endured; for though I regretted my punishment, I did not repent of my crimes: and as I imagined Syndarac would now neither mitigate nor increase my sufferings, I was not restrained, either by hope or fear, from indulging my disposition to cruelty and revenge. But while I was thus meditating the destruction of others, I trembled, lest by some stronger savage I should be destroyed myself.

In the midst of this variety of torment, I heard the cry of dogs, the trampling of horses, and the shouts of the hunters; and such is the love of life, however wretched, that my heart sunk within me at the sound. To hide myself was impossible, and I was too much enfeebled either to fly or resist. I stood still till they came up. At first they gazed at me with wonder, and doubted whether they should advance: but at length a slave threw a net over me, and I was dragged to the city.

I now entered the metropolis of my empire, amidst the noise and tumult of a rabble, who the day before would have hid themselves at my presence. I heard the sound of music at a distance: the heralds approached, and Alibeg was proclaimed in my stead. I was  
now



now deserted by the multitude, whose curiosity was diverted by the pomp of the procession; and was conducted to the place where other savages are kept, which custom has considered as part of the regalia.

My keeper was a black slave whom I did not remember ever to have seen, and in whom it would indeed have been a fatal presumption to have stood before me. After he had given me food, and the vigour of nature was restored, he discovered in me such tokens of ferocity, that he suffered me to fast many hours before I was again fed. I was so enraged at this delay, that, forgetting my dependance, I roared horribly when he again approached me: so that he found it necessary to add blows to hunger, that he might gain such an ascendancy over me, as was suitable to his office. By this slave, therefore, I was alternately beaten and famished, till the fierceness of my disposition being suppressed by fear and languor, a milder temper insensibly stole upon me; and a demeanour that was begun by constraint, was continued by habit.

I was now treated with less severity, and strove to express something like gratitude, that might encourage my keeper to yet greater kindness. His vanity was flattered by my submission; and, to shew as well his courage as the success of his discipline, he ventured sometimes to caress me in the presence of those whose curiosity brought them to see me. A kind of friendship thus imperceptibly grew between us, and I felt some degree of the affection that I had feigned. It happened that a tyger which had been lately taken, broke one day into my den while my keeper was giving me my provision, and leaping upon him would instantly have torn him to pieces, if I had not seized the savage by the throat and dragged him to the ground: the slave presently dispatched him with his dagger, and turned about to caress his deliverer; but starting suddenly backward, he stood motionless with astonishment, perceiving that I was no longer a monster but a dog.

I was myself conscious of the change which had again passed upon me, and leaping out of my den escaped from my confinement. This transformation I considered as a reward of my fidelity, and was perhaps never

ver more happy than in the first moments of my escape; for I reflected, that as a dog my liberty was not only restored but insured; I was no longer suspected of qualities which rendered me unfit for society; I had some faint resemblance of human virtue which is not found in other animals, and therefore hoped to be more generally caressed. But it was not long before this joy subsided in the remembrance of that dignity from which I had fallen, and from which I was still at an immeasurable distance. Yet I lifted up my heart in gratitude, to the Power who had once more brought me within the circle of nature. As a brute I was more thankful for a mitigation of Punishment, than as a king I had been for offers of the highest happiness and honour. And who that is not taught by affliction, can justly estimate the bounties of Heaven?

As soon as the first tumult of my mind was past, I felt an irresistible inclination once more to visit the apartments of my Seraglio. I placed myself behind an Emir whom I knew to have been the friend of Alibeg, and was permitted to follow him into the presence. The Persons and the place, the retrospection of my life which they produced, and the comparison of what I was with what I had been, almost overwhelmed me. I went unobserved into the garden, and lay down under the shade of an almond tree, that I might indulge those reflections, which though they oppressed me with melancholy I did not wish to lose.

I had not been long in this place, before a little dog, which I knew to be the same that I spurned from me when he caressed me at my return from hunting, came and fawned at my feet. My heart now smote me, and I said to myself, "Dost thou know me under this disguise? is thy fidelity to thy lord unshaken? cut off as I am from the converse of mankind, hast thou preserved for me an affection, which I once so lightly esteemed, and requited with evil? This forgetfulness of injury, and this steady friendship, are they less than human, or are they more?" I was not prevented by these reflections from returning the caresses that I received; and Alibeg, who just then entered the garden,

garden, took notice of me, and ordered that I should not be turned out.

In the Seraglio I soon learned, that a body which was thought to be mine, was found dead in the chamber; and that Alibeg had been chosen to succeed me, by the unanimous voice of the people: but I gained no intelligence of Selima, whose apartment I found in the possession of another, and for whom I had searched every part of the palace in vain. I became restless; every place was irksome; a desire to wander prevailed; and one evening I went out at the garden gate, and, travelling till midnight, I lay down at the foot of a sycamore tree and slept.

In the morning, I beheld with surprize a wall of marble that seemed to reach to heaven, and gates that were sculptured with every emblem of delight. Over the gate was inscribed in letters of gold, "Within this wall liberty is unbounded, and felicity compleat: nature is not oppressed by the tyranny of religion, nor is pleasure awed by the frown of virtue." The gate is obedient to thy wish, whosoever thou art; enter, therefore, and be happy."

WHEN I read this inscription, my bosom throbbed with tumultuous expectation: but my desire to enter was repressed by the reflection, that I had lost the form, in which alone I could gratify the appetites of a man. Desire and curiosity were notwithstanding predominant: the door immediately opened inward; I entered, and it closed after me.



No. 22. Saturday January 20, 1753.

*Rursus et in veterem fato revoluta figuram. VIRG.*

**B**UT my ears were now stunned with the dissonance of riot, and my eye sickened at the contortions of misery: disease was visible in every countenance, however otherwise impressed with the character of rage, of drunkenness, or of lust. Rape and murder, revelling



revelling and strife, filled every street and every dwelling.

As my retreat was cut off, I went forward with timidity and circumspection; for I imagined, that I could no otherwise escape injury, than by eluding the notice of wretches, whose propensity to ill was restrained by no law; and I perceived too late, that to punish vice, is to promote happiness.

It was now evening; and that I might pass the night in greater security, I quitted the public way, and perceiving a house that was incircled by a mote, I swam over to it, and chose an obscure corner of the area for my asylum. I heard from within the sound of dancing and music: but after a short interval, was alarmed with the menaces of rage, the shrieks of terror, and the wailings of distress. The window of the banqueting room flew open, and some venison was thrown out which fell just at my feet. As I had eaten nothing since my departure from the Seraglio, I regarded this as a fortunate accident; and after the pleasure of an unexpected repast, I again lay down in expectation of the morning, with hope and fear: but in a short time, many persons rushed from the house with lights, and seemed solicitous to gather up the venison which had been thrown out; but not being able to find it, and at the same time perceiving me, they judged that I had devoured it. I was immediately seized and led into the house: but as I could not discover, that I was the object either of malignity or kindness, I was in doubt what would be the issue of the event. It was not long before this doubt was resolved; for I soon learned from the discourse of those about me, that I was suspected to have eaten poison which had been intended for another, and was secured, that the effect might either remove or confirm the suspicion. As it was not expected that the poison would immediately operate, I was locked up in a room by myself, where I reflected upon the cause and the event of my confinement, with inexpressible anguish, anxiety, and terror.

In this gloomy interval, a sudden light shone round me, and I found myself once more in the presence of the Genius. I crawled towards him trembling and confounded,

confounded, but not utterly without hope. "Yet a few moments," said he, "and the angel of death shall teach thee, that the wants of nature cannot be supplied with safety, where the inordinate appetites of vice are not restrained. Thy hunger required food; but the lust and revenge of others have given thee poison." My blood grew chill as he spake; I discovered and abhorred my folly: but while I wished to express my contrition, I fell down in an agony; my eyes failed me, I shivered, was convulsed, and expired.

THAT spark of immaterial fire which no violence can quench, rose up from the dust which had thus been restored to the earth, and now animated the form of a dove. On this new state of existence I entered with inexpressible delight: I imagined that my wings were not only a pledge of safety, but of the favour of Syndarac, whom I was now more than ever solicitous to please. I flew immediately from the window, and, turning towards the wall through which I had entered, I endeavoured to rise above it, that I might quit for ever, a place in which guilt and wretchedness were complicated in every object, and which I now detested as much as before I had desired. But over this region a sulphureous vapour hovered like a thick cloud, which I had no sooner entered than I fell down panting for breath, and had scarce strength to keep my wings sufficiently extended to break my fall. It was now midnight, and I alighted near the mouth of a cave, in which I thought there appeared some faint glimmerings of light. Into this place I entered without much apprehension; as it seemed rather to be the retreat of penitence, than the recess of luxury: but lest the noise of my wings should discover me to any hateful or mischievous inhabitant of this gloomy solitude, I entered in silence and upon my feet. As I went forward, the cave grew wider: and by the light of a lamp, which was suspended from the roof, I discovered a hermit listening to a young lady, who seemed to be greatly affected with the events which she was relating. Of the hermit I had no knowledge; but the lady I discerned to be Selima. I was struck with amazement at this discovery; I remembered

ed with the deepest contrition my attempts upon her virtue, and I now secretly rejoiced that she had rendered them ineffectual. I watched her lips with the utmost impatience of curiosity, and she continued her narrative.

“ I was sitting on a sofa one evening after I had been  
 “ careffed by Amurath, and my imagination kindled as  
 “ I mused. Why, said I aloud, should I give up the  
 “ delights of love with the splendor of royalty? since  
 “ the presumption of my father has prevented my marriage, why should I not accept the blessings that are  
 “ still offered? Why is desire restrained by the dread of  
 “ shame? and why is the pride of virtue offended by  
 “ the softness of nature? Immediately a thick cloud  
 “ surrounded me; I felt myself lifted up, and conveyed  
 “ through the air with incredible rapidity. I descended, the cloud dissipated, and I found myself sitting in  
 “ an alcove, by the side of a canal that incircled a stately edifice and a spacious garden. I saw many persons  
 “ pass along; but discovered in all something either  
 “ dissolute or wretched, something that alarmed my  
 “ fears, or excited my pity. I suddenly perceived many  
 “ men with their swords drawn, contending for a woman, who was forced along irresistibly by the crowd,  
 “ which moved directly towards the place in which I  
 “ was sitting. I was terrified, and looked round me  
 “ with eagerness, to see where I could retreat for safety.  
 “ A person richly dressed perceived my distress, and invited me into the house which the canal surrounded.  
 “ Of this invitation I hastily accepted with gratitude  
 “ and joy: but I soon remarked several incidents, which  
 “ filled me with new perplexity and apprehension. I  
 “ was welcomed to a place, in which infamy and honour were equally unknown; where every wish was  
 “ indulged without the violation of any law, and where  
 “ the will was therefore determined only by appetite.  
 “ I was presently surrounded by women, whose behaviour covered me with blushes; and though I rejected the careffes of the person into whose power I  
 “ was delivered, yet they became jealous of the distinction with which he treated me: my expostulations  
 “ were not heard, and my tears were treated with  
 “ riment:



“riment: preparations were made for revelling and  
“jollity: I was invited to join the dance, and upon my  
“refusal was entertained with music. In this dreadful  
“situation, I sighed thus to myself: How severe is  
“that justice, which transports those who form licen-  
“tious wishes; to a society in which they are indulged  
“without restraint! Who shall deliver me from the  
“effects of my own folly? who shall defend me against  
“the vices of others? At this moment I was thus en-  
“couraged by the voice of some invisible being; *The*  
“*friends of virtue are mighty; reject not their protection,*  
“*and thou art safe.* As I renounced the presumptuous  
“wish which had once polluted my mind, I exulted in  
“this intimation with an assurance of relief; and when  
“supper was set before me, I suffered the principal lady  
“to serve me with some venison; but the friendly voice  
“having warned me that it was poisoned, I fell back  
“in my seat and turned pale: the lady inquired ear-  
“nestly what had disordered me; but instead of mak-  
“ing a reply, I threw the venison from the window,  
“and declared that she had intended my death. The  
“master of the table, who perceived the lady to whom  
“I spoke change countenance, was at once convinced,  
“that she had indeed attempted to poison me, to pre-  
“serve that interest which as a rival she feared I should  
“subvert. He rose up in a rage, and commanded the  
“venison to be produced; a dog that was supposed to  
“have eaten it was brought in: but before the event  
“could be known, the tumult was become general;  
“and my rival, after having suddenly stabbed her pa-  
“tron, plunged the same poignard in her own bosom.”

“In the midst of this confusion I found means to  
“escape, and wandered through the city in search of  
“some obscure recess, where, if I received not the as-  
“sistance which I hoped, death at least might secure  
“my person from violation, and close my eyes on  
“those scenes, which, wherever I turned, filled me not  
“only with disgust but with horror. By that BENE-  
“VOLENT POWER, who, as a preservative from mi-  
“sery, has placed in us a secret and irresistible disap-  
“probation of vice, my feet have been directed to thee,  
“whose

" whose virtue has participated in my distress, and  
" whose wisdom may effect my deliverance."

I gazed upon Selima, while I thus learned the ardour of that affection which I had abused, with sentiments that can never be conceived but when they are felt. I was touched with the most bitter remorse, for having produced one wish that could stain so amiable a mind; and abhorred myself for having used the power which I derived from her tenderness, to affect her destruction. My fondness was not less ardent, but it was more chaste and tender; desire was not extinguished, but it was almost absorbed in esteem. I felt a passion, to which, till now, I had been a stranger: and the moment LOVE was kindled in my breast; I resumed the form proper to the nature in which alone it can subsist; and Selima beheld Amurath at her feet. At my sudden and unexpected appearance, the colour faded from her cheeks, the powers of life were suspended, and she sunk into my arms. I clasped her to my breast, and looking towards the hermit for his assistance, I beheld in his stead the friendly Genius, who had taught me happiness by affliction. At the same instant Selima recovered. " Arise," said Syndarac, " and look round." We looked round; the darkness was suddenly dissipated, and we perceived ourselves in the road to Golconda, and the spires of the city sparkled before us. " Go, said he, " Amurath, " henceforth the husband of Selima, and the father of " thy people! I have revealed thy story to Alibeg in a " vision; he expects thy return, and the chariots are " come out to meet thee. Go, and I will proclaim " before thee, Amurath, the Sultan of the East, the " judge of nations, the taught of heaven; Amurath, " whose ring is equal to the ring of Solomon, returns " to reign with wisdom, and diffuse felicity." I now lifted up my eyes, and beheld the chariots coming forward. We were received by Alibeg with sentiments which could not be uttered, and by the people with the loudest acclamations: Syndarac proclaimed our return, in thunder that was heard through all the nations of my empire; and has prolonged my reign in prosperity and peace.

For

For the world I have written, and by the world let what I write be remembered: for to none who hear of the ring of Amurath, shall its influence be wanting. Of this, is not thy heart a witness, thou, whose eye drinks instruction from my pen? hast thou not a monitor who reproaches thee in secret, when thy foot deviates from the path of virtue? Neglect not the first whispers of this friend to thy soul; it is the voice of a greater than Syndarac, to resist whose influence is to invite destruction.



No. 23. Tuesday, January 23, 1753.

Quo fit, ut omnis  
*Votivâ pateat veluti descripta tabellâ*  
 Vita

HOR.

**A**MONG the many *Pocket-Companions, New Memorandum Books, Gentleman and Tradesman's Daily Assistants*, and other productions of the like nature, calculated for the use of those who mix in the bustle of the world, I cannot but applaud those polite and elegant inventions, *The LADIES Memorandum Books*, as these seem chiefly adapted to the more important businesses of pleasure and amusement. I shall not take upon me to determine which is the most preferable: each of them being, if you believe the solemn asseverations of their proprietors, *the best and most complete of its kind that has hitherto been published.*

THE utility of these little books, with respect to the fair sex, is on the first view apparent; as they are divided for each day of the week into distinct columns, allotted to the several branches of *engagements, expences, and occasional memorandums.* These indeed comprehend every thing that can either attract their regard, or take up their time; I shall therefore point out some particular advantages, that will arise from a right use and regulation of them.

WITH



WITH regard to *engagements*, it is very well known, what embarrassments, jealousies, and quarrels, have arisen from an erroneous management in that most essential part of female transactions, the paying and receiving of *visits*. It has hitherto been usual to trust entirely in this point to the care of an illiterate footman, or heedless porter, who is to take account of all the raps at the door, and to enter the names of the several visitants in a regular journal. Hence it frequently happens, that the bond of amity is dissolved, and perpetual variance created between families, by the mistake or forgetfulness of a servant. Lady *Formal* and Mrs. *Prim* were once the most intimate females living: they courted to one another regularly at church and the play-house, talked together wherever they met, and left their names once a month alternately at each other's houses for several years; till it happened that lady *Formal's* Swiss forgot to set down Mrs. *Prim's* last visit to her ladyship; which occasions them now to stare at one another like perfect strangers, while each considers the other as guilty of that most atrocious crime, the owing a visit. A card was sent two months beforehand, to invite Mrs. *Gadabout* to a rout; but by the negligence of the maid it unfortunately miscarried, before the date of it was posted in the day-book; and consequently she was prevented from going. The affront was unpardonable; her absence rendered one whist-table useless; the neglect was told every where, and the innocent Mrs. *Gadabout* wonders at the reason why she is so seldom invited as a party in card-assemblies. These lamentable mistakes are, therefore, effectually guarded against by the use of the MEMORANDUM-BOOK, which puts it in every lady's power to keep a more exact register of all her *engagements*, and to state the *balance* of visits fairly between debtor and creditor.

AND as there is certainly no virtue more amiable, or of greater emolument, than female œconomy, (to which nothing contributes more than a just knowledge of *expences*) the MEMORANDUM-BOOK has also wisely provided for this; in which, under the article of *expences*, the lady may set down the particular sums laid out in masquerade tickets, subscription concerts, wax-lights for routs,

routs, drums or hurricanes, birth-day suits, chair-hire, and the like: she may also know the true balance between her winnings and losings, and make a due registry of her debts of honour. For want of this method many widows of distinction have imperceptibly run out the whole income of their jointures in a few months, and been forced to retire the rest of the year into country lodgings; and many married ladies have been constrained to petition the brutes their husbands for the advance of a quarter's pin-money, to satisfy the importunate dunnings of a needy *honourable* gamester.

THE blank allotted for *occasional memorandums* may be filled up from time to time with the lye of the day, topics of scandal, names and abodes of milliners, descriptions of new fashions, and a hundred other circumstances of equal importance. This will greatly relieve the memory; and furnish an inexhaustible store of matter for polite conversation.

THERE is another very pleasing advantage arising from the use of these books, as we are informed by one of the compilers, who acquaints us, that *if preserved, they will enable any lady to tell what business she has transacted, and what company [she has] been in, every day, during any period of her life.* How enchanting, how rapturous, must such a review prove to those who make a figure in the polite world! to live over their days again! to recall the transporting ideas of masquerades, plays, concerts, cards, and dress! to revive lost enjoyments, and in imagination to tread over again the delightful round of past pleasures!

I was led to the consideration of this subject by a visit the other day made a polite lady, whom I found earnestly employed in writing. I would have withdrawn immediately; but she told me she was only entering some particulars in her memorandum-book, which would soon be finished; and desired me to take a chair. I expressed some curiosity to know her method; upon which she very frankly put the book into my hand, bidding me peruse it; "for, says she, I do nothing that I need be ashamed of." As she was soon after called out of the room, I took the opportunity of transcribing her first week's account, which I shall faithfully present to my

my fair readers, as a farther illustration of the use of these books, and (if they please) as a pattern for their practice.

**ENGAGEMENTS.**

**OCCASIONAL MEMORANDUMS.**

January.

1. **MONDAY.** To call at Deard's in the morning. To dine with my husband's uncle, the city merchant.

City politeness intolerable! Crammed with mince-pies, and fatigued with compliments of the season! Play at Pope Joan for pence! O the creatures!

2. **TUESDAY.** In the morning with the Miss Flareits, to drive to the silk-merciers, &c. At night, to go to the Genii.

A beautiful new French brocade at Silyer-tongue's on Ludgate-hill. *Mem.* To teize my husband to buy me a suit of it—Engaged the stage-box for Woodward's night.

3. **WEDNESDAY.** Expect Mademoiselle la Tour to try on my French head. In the evening to pay forty-three visits.

Mademoiselle the milliner tells me Lady Z's in the straw, and captain X is supposed to be the cause of it—Told it as a great secret at Lady F's, the countess of L's, Mrs. R's, &c. &c. &c.

4. **THURSDAY.** My own day. At home. To have a drum major and seventeen card-tables.

Miss Sharp is a greater cheat than her mamma. Company went before five. Stupid creature Mrs. Down-right! never to have read Hoyle!

5. **FRIDAY.** To go to the auction with Lady Nicknack. To dine at home

Lady Nicknack finely taken in. The whole day a blank. Headach. Could

**VOL. I.**

**with**

**G**

**not**



## ENGAGEMENTS.

## OCCASIONAL MEMORANDUMS.

January.

with a parcel of my husband's city relations.

not dress. Went to bed horrid soon;—before one. Husband drunk. Lay alone, my maid with me.

6. SATURDAY. Monsieur Le Frise all the morning to dress my head. At night (being Twelfth-night) at court. To dance, if I can, with the handsome Bob Brilliant.

My left temple singed with the curling-iron. Several fine French dresses at court; but lady Home-bred's, paultry English! Sir John Dapperwit whispered me, that Miss Bloom was almost as charming as myself. She must paint, I am certain.

7. SUNDAY. If I rise soon enough, St. James's Church. In the afternoon, to write a defence of Hoyle to Miss Petulant at Bath, who has controverted some of his principles. Lady Brag's in the evening.

Not up till two. Finished my letter at six. Bad luck at night. Never could win on Sundays. Miss Serious, who hates cards, says it is a judgment.

Among the articles under *Expences* I found the following.

January.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
1. Bought at Deard's, a bauble for a New-year's gift to my little god-child	5	5	0
3. To Mrs. La Toure, in part of her bill	31	10	0
To ditto, for extraordinary trouble	3	12	0
5. Bought at the auction, a china lap-dog	4	9	0
6. Monsieur Le Frise, for dressing my head, &c.	0	10	6
7. Lost at cards, at Lady Brag's	47	5	0

I intend in a future paper to take notice of some advantages to be drawn from such a use of these *Memorandum*

*dum Books*, as above stated; and shall at present conclude with desiring my female readers to supply themselves immediately, and to send me an account of the use they make of them.

No. 24. *Saturday January 27, 1753.*

*Longa mora est, quantum noxa sit ubique repertum,  
Enumerare.* OVID.

TO the ADVENTURER.

SIR,

YOU have lately remarked, that the sedentary and recluse, those who have not acquired an extensive and experimental knowledge of mankind, are frequently warmed with conceptions, which, when communicated, are received with the most frigid indifference. As I have no pretensions to this knowledge, it is probable, that the subject of my letter, though it pleased me in the fervour of my imagination, may yet appear to others trite and unimportant: to your judgment, therefore, I appeal, as the substitute of the public, and leave you to determine both for them and for me.

I have a small estate in a remote and sequestered part of the kingdom, upon which I have constantly resided. As in this place I was not seduced to entertainments that endangered either my virtue or fortune, I indulged my inclination to books; and by reading I could always prevent solitude from becoming irksome. My library consisted chiefly of books of entertainment, but they were the best of their kind; and, therefore, though I was most delighted with dramatic writings, I had no plays but Shakespear's: Shakespear was, indeed, my favourite author; and after my fancy had been busied in attempting to realize the scenes that he drew, I sometimes regretted the labour, and sometimes repined that it was ineffectual. I longed to see them represented on a theatre; and had formed romantic ideas of the force

they would derive from proper action, habits, and machinery.

THE death of a wealthy relation of my wife's, who has made my little boy his heir, called me this winter to London. I set out alone; and as I had been used to that reciprocation of affection and duty, which constitutes the happiness of a family: as we all met together in the evening, after having been separated by the different employments of the day, with smiles of complacency and good humour, and mutually rejoiced in the satisfaction which each derived from the presence of the other; I found myself, after my first day's journey, in a very forlorn and comfortless situation at an inn. My evening was passed among people, with whom I had no tender connexion; and when I went to bed, I reflected, that there was not within many miles a single person, who cared whether I should be found living or dead in the morning.

THE melancholy which this situation, and these reflections, however whimsical, brought upon me increased as my home became more distant. But the moment I entered London, speculation was at an end; the innumerable objects which rushed upon my senses, left me power only to hear and see.

WHEN I turned into the inn-yard, the first thing that caught my attention was a large sheet of paper, printed in characters that differed not only in size but colour, some being red and others black. By the perusal of this pompous page, I learned that a comedy and a pantomime were to be performed at the theatre in the evening. It was now two o'clock, and I resolved to atone for the want of enjoyments which I had left behind me, by securing what I had been used to think the highest intellectual entertainment which art could furnish: the play was not indeed a tragedy, nor Shakespear's; but if it was not excellent, it was new to me, and therefore equally excited my curiosity. As soon as I had taken possession of a room, and safely deposited my portmanteau, I communicated my purpose to my host, who told me I could not have a better opportunity; for that both the play and entertainment were thought by the best judges to be very fine, and the principal parts were be



be performed by the most celebrated actors of the age. My imagination was fired with this account; and being told that the house would be so soon full, that to secure a good place I must be there by four o'clock; I hastily swallowed my dinner, and getting into a hackney coach, was driven to the theatre, and by the coachman conducted to the door that leads to the pit.

At this door I waited near half an hour with the utmost impatience; and the moment it was open, rushed in, driven forward by the crowd that had gathered round me. Following the example of others, I paid my three shillings, and entering the pit among the first that gained admittance, seated myself as near as I could to the center. After having gazed once or twice round me with wonder and curiosity, my mind was wholly taken up in the anticipation of my entertainment, which did not, however, much alleviate the torments of delay. At length, the stage was illuminated, the last music was played, and I beheld the curtain rise with an emotion which, perhaps, was little inferior to that of a lover, when he is first admitted to the presence of his mistress.

BUT just at this moment, a very tall man, by the contrivance of two ladies, who had kept a seat for him by spreading their hoops, placed himself so exactly before me, that his head intercepted great part of the stage, and I could now see the actors no lower than the knee. This incident, after all my care and solicitude to secure an advantageous situation, was extremely vexatious; my attention to the play was for some time suspended, and I suffered much more than I enjoyed: but it was not long before the scenery and the dialogue wholly possessed my mind; I accommodated myself the best I could to the inconvenience of my seat, and thought of it no more. The first act, as it was little more than a prelude to the action, pleased me rather by what it promised, than by what it gave: I expected the sequel with yet more ardour, and suffered the interval with all the fretfulness of suspended curiosity. The second act gratified my imagination with a greater variety of incidents; but they were such as had a direct tendency to render appetite too strong for the curb of reason: I this moment rioted in the luxurious banquet, that was by a  

G 3
kind

kind of enchantment placed before me; and the next reflected with regret and indignation upon those arts, under the influence of which I perceived my virtue to be enervated, and that I became contemptible even to myself. But this struggle did not last long: those images which could not be seen without danger, were still multiplying before me; my resistance grew proportionably more languid; and at length I indulged every sensation without inquiry, whether I was animated to the imitation of virtue, or seduced by the blandishments of vice.

In the third act I was become acquainted with the characters, which the author intended to exhibit; and discerned that, though some of them were sustained with great judgment and address, yet others were mistaken: I had still some person before me, whose manner was that of a player, and who, when I had been introduced into scenes of real life by the skill of another, immediately brought me back to a croud and a theatre: I found, that upon the whole, I was not so constantly present to the events of the drama, as if I had read them silently in my study, though some circumstances might be more forcibly represented: but these critical remarks, as they lessened my pleasure, I resolved to remit. In the fourth act, therefore, I endeavoured to supply every defect of the performer by the force of my own fancy, and in some degree I succeeded: but my pleasure was now interrupted by another cause; for though my entertainment had not been equal to my expectation, yet I now began to regret that it was almost at an end, and earnestly wished that it was again to begin. In the fifth act, curiosity was no longer excited; I had discovered; in what events the action would terminate, and what was to be the fate of the persons: nothing remained, but the forms necessary to the conclusion of the play; the marriage of lovers; their reconciliation with offended parents; and the sudden reformation of a rake, who had, through the whole representation, been employed to produce incidents which might render his vices contagious, and to display qualities that might save them from contempt. But tho' the last act was thus rendered insipid, yet I was sorry when it was over: I reflected  
with

with a sigh, that the time was at hand, in which I must return to the comfortless solitude of my inn.

BUT this thought, however mortifying, was transient; I pleased myself with the expectation of the pantomime, an entertainment of which I had no conception, and of which I had heard the highest encomium from those about me: I, therefore, once more sat down upon the rising of the curtain, with an attention to the stage which nothing could divert. I gazed at the prodigies which were every moment produced before me, with astonishment; I was bewildered in the intricacies of enchantment; I saw woods, rivers, and mountains, alternately appear and vanish; but I knew not in what cause, or to what end. The entertainment was not adapted to my understanding, but to my senses; and my senses were indeed captivated with every object of delight: in particular, the dress of the women discovered beauties which I could not behold without confusion; the wanton caresses which they received and returned, the desire that languished in their eyes, the kiss snatched with eagerness, and the embrace prolonged with reciprocal delight, filled my breast with tumultuous wishes, which though I feared to gratify, I did not wish to suppress. Besides all these incentives to dissolute pleasure, there was the dance, which indulged the spectators with a view of almost every charm that apparel was intended to conceal; but of the pleasure of this indulgence I was deprived, by the head of the tall man who sat before me; and I suffered again all the vexation which had interrupted my attention to the first act of the play. But before the last scene, my mind had been so violently agitated, and the inconveniencies of so long a confinement in a multitude were become so sensible, I was so much oppressed with heat, and offended with the smell of the candles, that were either burning in the sockets or expiring in smoke, that I grew weary of my situation; my faculties were suspended as in a dream, and I continued to sit motionless, with my eyes fixed upon the curtain some moments after it fell. When I was roused from my reverie I found myself almost alone; my attachment to the place was dissolved, the company that



had surrounded me were gone out, and without reflecting whither I was to go, I wished to follow them.

WHEN I was returned to the inn, and had locked myself into my room, I endeavoured to recover that pleasing tranquillity, in which I had been used to resign myself to sleep, and which I now regretted to have once charged for tumult and dissipation: of my theatrical adventure I remembered no incident with pleasure, but that which when it happened I regarded as a misfortune, the stature of the person who sat before me, which intercepted the more gross indecencies, and defended me from their influence. This reflection immediately opened a new vein of thought; I considered the evening which I had just spent, as an epitome of life, and the stage as an emblem of the world.

THE youth is all ardour and expectation; he looks round with wonder and curiosity, and he is impatient for the time, in which the world is to be thrown open before him. This time arrives; but he finds some unexpected obstacle to enjoyment, and in the first act of life he discovers that his hopes are rather transferred to more distant objects, than fulfilled by those which are present. As he proceeds, the scene grows more busy, and his attachments to life increase in number and in strength: he is now seduced by temptation; and the moment its influence is suspended, and the pleasure which it promised is at an end, he abhors it as debasing his nature, disappointing his highest hopes, and betraying him to remorse and regret.

THIS is the crisis of life, the period upon which immortality depends. Some continue the contest, and become more than conquerors: they reflect, with gratitude to providence, upon circumstances which intercepted temptation by adversity, and perceive that they owe their safety to incidents which they laboured to prevent. Others abandon themselves to sensuality; and affecting to believe all things uncertain, eagerly catch at whatever is offered by the present moment, as the whole of their portion: but at length novelty, that mighty charm, that beauty of perpetual influence, novelty is no more! every object that gave delight

light is become familiar; and is therefore beheld, not with desire but with disgust.

THUS life at length almost ceases to be a positive good; and men would scarce desire to live, but that they fear to die. Yet the same enjoyments which are despised, are also regretted; in time they are remembered without the circumstances that diminished their value, and the wretch who has survived them, wishes that they would return. Life, from this period, is more wearisome in proportion as it is prolonged; nothing is expected with ardour, because age has been too often cheated to trust the promises of time, and because to-day has anticipated the enjoyment of to-morrow. The play is now over, the powers of the mind are exhausted, and intellectual pleasure and pain are almost at an end. The last stage, the stage of dotage remains, and this is the pantomime of life; the images are new only in proportion as they are extravagant, and please only because the imagination is distempered or infirm: but the sensibility of corporeal misery remains; infirmities multiply; the hours of pain and imbecillity pass in anguish which none can alleviate, and in fretfulness which none regard: the palsied dotard looks round with impotent solicitude; he perceives himself to be alone, has survived his friends, and he wishes to follow them; his wish is fulfilled, he drops torpid and insensible into that gulph which is deeper than the grave, and it closes over him for ever. From this dreadful picture I started with terror and amazement: it vanished; and I was immediately relieved, by reflecting that life and the joys of life were still before me; that I should soon return to my paternal inheritance, that my evenings would no more be passed in tumult and end in satiety; but that they would close upon scenes of domestic felicity, felicity which is pure and rational, and which is still heightened by the hope that it will be repeated to-morrow. And is not the human mind a *stranger* and a *sojourner* upon earth; has it not an inheritance in a *better country* that is incorruptible and undefiled? an inheritance to which all may return who are not so foolish, as after perpetual disappointment in the search of pleasure which they never found, still to continue the pursuit, till every hope is precluded,

precluded, and life terminates either in the stupor of insensibility, or the agonies of despair.



No. 25. Tuesday, January 10, 1753.

*Sic visum Veneri, cui placet impares  
Formas atque animos sub juga abenea  
Sævo mittere cum joco.*

HOR.

To the ADVENTURER.

S I R,

**T**HERE are some subjects upon which a man is better qualified to write, by having lived in the world than in a study; and many of these are of the highest importance. Of the infelicities of matrimony I have been often a spectator; and of some of them I think I have discovered the cause, though I have never entered into a philosophical inquiry concerning the nature of the passions, or the power of reason. The facts from which I have derived my knowledge, I shall state with as much perspicuity as I can, and leave others to make what inferences they please.

FLIPPANTA, a young coquet, whose love of the fashionable follies was perpetually disappointed by the severe authority of a father, threw herself into the arms of a lover of sixty-four; believing, that she could with ease impose upon the fondness of dotage, that youth and beauty would render her power absolute and unlimited, and that she would, therefore, be no longer the slave of formality and caprice. FLIPPANTA was however disappointed; and in a very few weeks discovered, that the œconomy of a father was now complicated with the jealousy of a husband; that he was fretful, selfish and diseased, and expected less from her as a wife, than a nurse. Infirmities which she had never felt, she knew not how to pity: he exerted his authority, in proportion as he discovered her want of tenderness; and their misery is alleviated only by the hope of surviving each other;



other; in which, it must be confessed, the lady has greatly the advantage.

SOPHRON, by his insinuating eloquence, prevailed on the mother of MODESTA, to devote her as a sacrifice to learned importance. Love is beneath the dignity of grey-headed wisdom: they have therefore separate beds; while the unhappy victim repines in public, under the pomp of ornaments with which she is decorated, to flatter the pride, and proclaim the triumph of her lord and master.

SENLIS, to keep up the family name, married a young girl of a ruddy complexion, and a chearful temper. He is fond of her to distraction; but at the same time so intolerably jealous, that he questions whether the boy, who has fulfilled the hope with which he married, is, his own.

URBANA was contracted to RUSTICUS by the contrivance of their parents, that their family interests, together with their estates, might be united. She had all the passions of a thorough-bred town lady; he the indifference of a downright country squire: they therefore never met without mutual upbraidings, in which she was accused of extravagance, and he of brutality. At length they agreed in this one point, a separate maintainance.

PERVICAX and TETRICA have during twenty years been continually thwarting each other. As the husband is hasty, positive, and over-bearing; the wife is whimsical, vain, and peevish. They can never agree whether their mutton shall be boiled or roasted: and the words ninny-hammer, noodle, and numscull, are frequently bandied to and fro betwixt them. Their very servants are encouraged in impertinence, and their children protected in disobedience; because, as one chides, the other is sure always to excuse or defend.

MERCATOR was desirous of ennobling the blood of his posterity, therefore, married a fine lady from the court end of the town. He had been brought up in the arts of amassing money; she in contriving new methods to squander it: he had been accustomed to a settled uniform practice of business; she to an irregular restless course of pleasure. It was impossible to reconcile their different habits of life; they therefore judged it best for  
their

their mutual quiet, that each should pursue their favourite schemes without molestation. Consequently, while the good man is intent upon bargains at 'Change, she is slumbering in bed; when the family are at dinner, she is drinking her chocolate; and while he is adjusting his accompt-books, she is discharging her visiting debts. He is often reeling home from the club, when his wife is set down to a whist-table, or dressing for the ridotto; and just as the clerks are entering upon business in the compting-house, she is perhaps retiring to rest. Thus do they live as far asunder as persons in the different antipodes: while my lady is the astonishment of the grave Aldermen at their city balls; and *MERCATOR* is allowed to be a quiet, inoffensive, good-natured kind of beast among madam's acquaintance.

*URANIA* married a man who was deemed a wit and a scholar, because, as she valued herself upon these qualities, she was not willing they should be overlooked. Between *URANIA* and her husband, there was a perpetual contest for superiority; they regarded each other with all the malignity of rivals; every conversation terminated in a debate, and every debate in contemptuous insult, fullenness, or rage. But if she had married a person, whose chief ambition was not literary excellence, he might have admired her qualities, and she might have approved of his; there would have been a mutual deference paid to each other, and their life would not only have been peaceful but happy.

*THEOPHILA*, who, for the practice of that virtue which is sublimed by religion, had been called the devotee, obviated the scruple which her own mind suggested against marrying a freethinker for whom she could not suppress her inclination, by flattering herself that she should be able to convert him. Accordingly, she at first expostulated, then reasoned, and at length upbraided; but without producing any other effects than altercations, coldness, and aversion. As his home became irksome, and he had no steady principles of virtue, he took to drinking: and now, while he is cursing the hypocrisy of prudes over his bottle, she is weeping in her closet, regretting the folly of her presumption, and dreading the brutality of drunkenness.

THE blind wonder-working boy, who reconciles contradictions, and even breaks down the mounds of party, brought a couple of fond creatures secretly together, at a time when their parents were irreconcilably divided about the names *Whig* and *Tory*. The mist of love, which before blinded their understandings, has been long dissipated; and they are perpetually ripping up the dissentions of their grandfathers, and discussing the propriety of the word *abdication*. The wife looks upon her husband as a mean-spirited time-server; and he often rails at her, for teaching their children to lisp treason, and bringing them up with a bias to popery and arbitrary power.

DEBORAH was advanced from the kitchen to the parlour, by the unrestrained passion of her inconsiderate master: but she was only exalted to a more splendid servitude, and condemned to drudge all her life in the double capacity of wife and maid.

LASCIVIA, to secure herself a pretence for indulging a scandalous licentiousness, ran away with her father's footman. She has been forced at the expence of a considerable annuity, and the reversion of her estate after death, to lay him under articles never to come near her while she is living.

PARCUS, a city plumb, from a principle of frugality, took unto himself a plain neighbour's daughter without a penny; as he thought it would be cheaper than to espouse a fine courtly lady, though with a mint of money. 'Tis true, she costs him but a trifle in cloaths; she has no taste for nicknacks, and kickshaws, and whims; she hates company, and never touches a card: but then she is always sending hot plates of meat to one neighbour who is sick; bottles of wine to another who lyes-in; and gives away every week such a load of broken victuals, bread, butter, cheese, coals, candles and small beer, that the expences of house-keeping would almost ruin a Lord Mayor. She is, besides, eternally teizing him to bind an uncle's son prentice, to set up a fifth cousin, to fit out an old acquaintance's child to sea, or to buy cloaths for another; and PARCUS complains, that he is eat out of house and home, by the daily visits of his wife's poor relations.

PRAY,



PRAY, MR. ADVENTURER, do not these infelicities arise principally from an injudicious choice, rather than from the vices and follies of the parties? Will you, who are a philosopher, give us a proper lecture upon these facts, or demonstrate, *a priori*, how misery may be avoided in that state, which is generally agreed to be capable of more happiness than any other?

I am, S I R,

A Your humble Servant,

JOHN TOWNLEY.

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No. 26. *Saturday, February 3, 1753.*

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*Est ardelionum quædam Romæ natio*

*Gratis anhelans*

PHÆDRUS.

To the ADVENTURER.

S I R,

THE character which you have assumed, encourages me to hope, that you will not be deterred either by toil or danger, from entering the lists as the champion of distressed beauty. That the sufferers may possibly be unknown, and the scene of action is remote, are circumstances of no moment; for neither seas nor deserts are insuperable to perseverance and valour; and the hero's country is circumscribed only by the limits of the world. Nothing more, therefore is necessary, than to acquaint you with the wrong which you are to redress, and the offender whom you are to punish.

Two virgin PRINCESSES, the daughters of a mighty monarch, who in the pompous language of the East is stiled LORD OF THE WHOLE EARTH, discovered, while they were yet very young, something singular in their natural temper and disposition. One of them was remarkable for cheerfulness, which was not, however, so

much

much excited by external objects, as by scenes of pleafantry with which fhe was continually entertained by the ftrength of her own imagination: her countenance was dimpled with perpetual fmiles; and her eyes, yet more expreffive, feemed to fparkle with laughter. The deportment of the other was folemn, and her walk majestic: her eyes looked equally piercing, but lefs active; they appeared not often to change, but long to contemplate their object: fhe delighted equally in the pleafures of imagination, but they were of a different kind; her fancy did not form objects of ridicule, but of pity; and fhe would imagine herfelf leaning her whole weight on a fhrub, that projected from the brow of a precipice, till it gave way, and fhe ftrted with horror at the danger, merely that fhe might fuddenly reflect upon her fafety, and enjoy the pleafure of awaking from a terrifying dream.

As thefe were enjoyments that promifcuous company rather interrupted than improved, both thefe ladies, however different in other refpects, agreed in the love of folitude; and having obtained the confent of their father, they retired to a rural fituation, which was healthful, pleafant, and romantic; it was the fummmit of a high hill, which was watered by a fine fpring: from hence they had an unbounded profpect; and the air on this fpot is faid to have a peculiar quality, that excites pleafing dreams, impreffes new ideas upon the mind, and illuminates with intuitive knowledge. The ladies were here vifited by their SISTERS, and a young PRINCE of extraordinary beauty, who was celebrated for his fkill in all fciences, but chiefly in mufic and poetry. The enjoyment of wit, literature, and harmony, excluded from this felect fociety, every defire that contaminates the mind of idlenefs, and degrades reafon by brutal fenfuality: the PRINCE was received by the royal virgins, not as a lover but a friend; and he vifited them, not as beauties but as wits.

THE place of their retreat was foon known, and their prefence rendered it illuftrious. Here they received the chearful homage of voluntary fubjection; and from hence they diffufed an influence, which not only polifhed but ennobled mankind. Such would long have been their

their felicity and glory ; but the grim tyrant of a northern climate, a region of cold and darkness, at the head of a numerous band of desperate savages, suddenly invaded the country. No force was found sufficient, to repress those who had been driven forward by famine ; the fury of hunger and rapine was irresistible ; the PRINCESSES fled with the utmost precipitation, and the Barbarians, who regarded every thing with malignity by which they were excelled, razed the palace so compleatly that scarce a vestige appeared, and obliterated all traces of the royal influence wherever they were discovered.

THE PRINCESSES directed their course westward ; and after having long wandered from place to place, and passed through great varieties of fortune, they at last took refuge in a small island, which was governed by a prince whose consort was their half sister, being the daughter of their father though by another wife. The prince received them with peculiar marks of distinction, and appointed a great officer, one of the principal lords of his court, to superintend the measures that were immediately taken for their accommodation. Two sumptuous palaces were soon prepared for their residence, and their household was immediately settled : they were frequently visited by the king ; the queen often declared, that she considered them as being more particularly under her patronage ; they quickly became extremely popular, and were scarce less happy here than upon their favourite hill. As they greatly excelled in all the arts of conversation, as their eloquence could always command the passions, and their knowledge improve the understanding, every one was solicitous to be admitted to their presence ; and that they might gratify a people, among whom they had received so many favours, they resolved to have a certain number of public days, on which every one should be admitted without scruple.

BUT that all their conveniences and splendor might be procured, tho' at a great expence, yet without imposing a general tax or burthening the Public ; it was contrived that the servants of the PRINCESSES should be paid by their vails ; and that the reward of their labour might



might not depend wholly upon caprice, it was ordered, that those who attended the PRINCESSES only on public days, and did not pretend to have a right to visit by their intimacy or station, should receive a ticket for which they should pay a certain fee to the porter.

THERE is in this island, a certain person, said to be descended from a race of giants, that were its original inhabitants, who has such power and influence, tho' he has often been suspected to be mad, that the king himself treats him with great deference. In the height of his phrenzy he has boasted, that his voice is the voice of God, and that all the sovereign princes in the world are his vicegerents. Of this person every one stands in awe; the queen is his principal favourite; and for her sake he is well affected to the king, whom he has often defended when every other power would have been ineffectual. He has a natural son who possesses all his ill qualities, but of his virtues is wholly destitute: he assumes the name, the deportment, and the stile of his father, whose fondness has encouraged him to commit many enormities, from which he would have been otherwise deterred.

THIS person, of whom every body is afraid, not only because his own power is very great, but because to redress his insolence might give offence to his father, comes frequently to the palaces of the PRINCESSES, and makes no scruple to purchase a ticket with the customary fee: but he is subject to fits of sudden and outrageous phrenzy; in which he pretends, that the servants of the PRINCESSES become his own, by receiving his fee for admittance to their presence; and he treats them with the cruel insolence of a capricious tyrant, and introduces the wildest tumult and confusion. The rest of the company are terrified and disappointed; he perceives it, and compels them to depart: nay, he has sometimes offered violence to the ladies themselves; he has, either by menaces or by bribery, gained some of their servants over to his own interest; and to gratify an unaccountable humour, he has prevailed upon them to admit a kind of Necromancer, with whose feats he is greatly delighted, into the public room, where innumerable effects of his art are exhibited: and it is  
said,

said, that by the same influence, one of the palaces has been made a receptacle for wild beasts; and that all the gambols of folly have been played in a place, that was intended for the asylum of beauty and wit, and for the school not only of wisdom but of virtue.

WITH the author of this confusion, the ADVENTURER is requested to engage; and if his zeal and his abilities are equal to his boast, he is expected immediately to declare himself the champion of the PRINCESSES, by publishing his defiance to the following effect:

“ THAT the PRINCESSES alone have a right to the  
 “ palaces, which have been allotted to them by the munificence of the sovereign of the island; that their  
 “ servants are accountable only to them, to the sovereign,  
 “ or to the lord, whom he has appointed to superintend  
 “ the household; that every man is at liberty to be absent,  
 “ who thinks the entertainment not worthy of his attendance,  
 “ or the fee for his admittance too exorbitant; but that no man has a right to disturb,  
 “ to terrify, or to disappoint an assembly, which is  
 “ supposed to be in the immediate presence of the sovereign,  
 “ to whom they owe allegiance: and I challenge  
 “ to single combat, whoever shall affirm the contrary.”

I am, Sir,

Your's, &c.

FLAVILLA, a lady who sometimes honours me with a visit, was present when I received this letter. FLAVILLA, though she has all the sprightliness of a coquet, has been a great reader, and is not behind those who discovered a political satyr under the Rape of a Lock, in resolving a riddle, or penetrating an allegory. I put the letter into her hand, and threw myself back in my easy chair with an air of importance: There, says I, read that; and see what rank I hold in the estimation even of those, by whom my province is mistaken.

I fixed my eyes upon her, and waited with impatience till she had read it. But how was I disappointed to hear her cry out, “ Good Sir, your province and your importance are mistaken by none but yourself. Could  
 “ not your sagacity discover this letter to be an allegory.”  
 Pray Madam, said I, will you be pleased to communicate

cate to me, what you imagine to be the hidden meaning which that allegory envelops? "La, says she, you are so dull to day! Why are not the COMIC and the TRAGIC MUSE the daughters of JUPITER? and did they not, with the rest of the MUSES their sisters, reside on PARNASSUS, a lofty hill that was watered by the Castalian spring? Were they not there visited by APOLLO, the patron of all science, and in particular of poetry and music? Did they not fly westward at the approach of Barbarians, who, though they left behind the glooms of the inhospitable North, yet brought with them the *Cimmerian darkness of ignorance*, and scarce left any traces of science in the countries through which they passed? Did not the lovely fugitives find a refuge in BRITAIN?"—

But pray Madam, said I, shaking my right foot which hung over my left knee, will you condescend to tell me, who is the consort of the king who afforded them protection? my letter says, she was half sister to the ladies whom you suppose to be two of the muses. "Who," replied FLAVILLA pertly, "but LIBERTY: is not LIBERTY the perpetual consort of the KINGS of BRITAIN? and will any dispute, that LIBERTY is derived from JOVE, the PARENT OF GOOD?" Go on Madam, said I. "The great officer, said she, is the LORD CHAMBERLAIN; the palaces are the THEATRES, which by Royal authority are appropriated to the use of TRAGEDY and COMEDY; their attendants, the PLAYERS, are, indeed, the servants of the KING, and are paid by the stated fees for admittance into the house. The PUBLIC is the most potent and venerable body upon earth; and the TOWN, its illegitimate offspring, is insolent, capricious, and cruel: the TOWN is perpetually insulting the PLAYERS as its servants; though, as servants to the TOWN, the law considers them as enemies to society; and it is as servants to the KING only, that they are permitted to exhibit public entertainments. It is to humour the TOWN, that the NECROMANCER HARLEQUIN has associated with tumblers and savages, to prophane the place which, under proper regulation, would indeed be the school of wisdom and virtue.

" Every



“ Every one present at a theatrical performance, is  
 “ supposed to be in the ROYAL PRESENCE; or at least  
 “ the PLAYERS are under his more immediate protec-  
 “ tion: as every man has a right in common with  
 “ others to the dramatic entertainment of the evening;  
 “ when he has purchased an admittance to the house,  
 “ it follows that no man has a right to monopolize, or  
 “ to destroy it. An empty house is by the PLAYERS  
 “ deemed the most dreadful sign of popular disappro-  
 “ bation; and when the Public are displeased with the  
 “ entertainment that is offered them, to neglect it will  
 “ be the most effectual means to procure a better: and  
 “ as a full, or thin house, will indubitably express the  
 “ sentiment of a majority, the complaints of a faction  
 “ should be wholly disregarded.”

FLAVILLA, as she concluded this speech, in which she began to grow very warm, cast her eyes upon me, and expected my reply. But as I continued to gaze with great gravity at the fire, and remained silent; she gave me a smart stroke with her fan, accompanied with this interrogation; “ You sullen monster, why don’t you speak? Do you hear me? publish the letter, with my exposition, in your next paper, or—” Madam, says I bowing, it shall be done. In obedience, therefore, to her command, and in justice to myself, I lay the state of our controversy before the Public, and doubt not but that we shall be both satisfied with their determination.



No. 27. Tuesday, February 6, 1753.

Νυκλὸς — Αἰθῆρς καὶ Ἡμέρα ἐξέγινον. HESIOD.

THE following letter was the first voluntary contribution I received; and if it had been longer, it would have been sooner communicated to my readers. It is written in the name of a lady, to whom I am indeed under many obligations; to whom I owe great part of the knowledge which I have acquired, and

and under whose influence many of these lucubrations were written : her character is assumed by my correspondent with great art ; but I discovered that it was not real, by the conclusion of the letter, in which I am invited to an intimacy that I have long enjoyed.

TO the ADVENTURER.

S I R,

Dec. 15, 1752.

**W**ITHOUT detracting from the merits of your correspondent of Tuesday last \*, whose pretensions to public regard are undoubtedly well founded, I beg leave to make your paper my channel to fame ; and am persuaded the judicious reader will admit of my claim, when he is acquainted with my history : and notwithstanding my sister has artfully enough insinuated her superiority, and indeed hinted reflections capable of wounding the most innocent character (as the first story is generally well told) I shall appeal to the impartial examiner, and expect my share of honour from his decision.

I shall begin then with informing you, that I am the elder, (a circumstance my sister's pride made her suppress) and in the opinion of the best judges the handsomer ; this her own vanity will hardly deny, nor does she attempt to shine but in my absence. She is indeed fairer ; but dark beauties are not only more agreeable, but more durable : and as she has little to recommend her but her face, the indifference and neglect she complains of, is the less to be wondered at. Besides, the glare she affects in public, the fickleness of her behaviour, the pleasure she takes in discovering the secrets intrusted to her, and, above all, the fraud she practises by continual promises of being always the same, are sufficient reasons why half who know her pay her so little regard.

For my own part ostentation is my aversion ; and my pride, which makes me fond of admiration, prevents my using a mean condescension to procure it. Though I dress well, I am never gaudy ; and when I appear in my blue robe with gold spangles, and a crescent on my forehead, I have the satisfaction of seeing myself,

\* Numb. XI.

myself ogled even by philosophers. Some of my sex may think this a triumph of small importance, and prefer the unmeaning applauses of a coxcomb to the approbation of a man of understanding; but experience (the mother of true wisdom) has long since convinced me, that real beauty is best discerned by real judges, and the addresses of a sensible lover imply the best compliment to the understanding of his mistress.

THE affability of my temper, indeed, exposes me to the visits of all parties; and my easiness of access too frequently engages me in the disagreeable company of fools and sharpers; nay more, sometimes I am the unwilling spectator of riot and intemperance; but when this happens, I generally throw in some reproof, and make the libertine, tho' he curses me, repent his excess: nor is it the least of my praise, that my approach strikes terror to the soul of the villain.

I might rise in the reputation I so justly demand, by recounting the many important services I have done mankind: I have conducted armies in safety, inspired politicians, rescued the distressed, and blessed the brightest eyes in Britain: I have industriously concealed the scandal my sister has propagated, and received with a condescension, scarce found in a rival, the wretch whom her follies had made weary of her service.

By this time you may be desirous of my name, and (I think it no vanity to add) ambitious of my acquaintance. I formerly was a friend to the RAMBLER; nor will the ADVENTURER's intimacy with me lessen him in the opinion of his readers: for a proof of this, a great genius of the present age courted my assistance; and in gratitude for the favours he received from me, placed my name in the title page of the best book in the language. After this explanation, it is almost unnecessary to subscribe myself (at your service)

SIR, I am, &c. NIGHT.

TO the ADVENTURER.

SIR,

IT has been my long opinion, that a man's general reputation rather sinks than rises, upon his being first distinguished by a public encomium; for one voice that

echoes



echoes the praise, there are a hundred which, to indulge the spleen that it excites, are employed in detraction. But of this perverseness and malignity I have never remarked a stronger instance, than in the effects of your recommendation of Mr. Ratsey and Mr. Woodward; two gentlemen, who almost every day, at a considerable expence, generously repeat their offers to save the poor from the miseries of an hospital, by curing them gratis with much more ease, expedition and safety.

SOME persons, rather than admit the uncommon merit of these gentlemen, have invidiously represented your encomium as an irony; and others have even ventured to deny the facts upon which it is founded. But though every paragraph which was intended to reward ingenuity, is thus opposed or perverted; yet that, in which you have inadvertently disgraced it, is from the same motives received in its genuine sense, and readily admitted to be true. It is denied, that Mr. Ratsey ever removed an incurable disease, and that Mr. Woodward is more successful in the cure of ruptures than the hospital surgeons; but it is universally believed, that the youth whom you mention received no benefit from the trusses that were worn by his friends: this, however, is a fact in which you are yourself egregiously mistaken, and which you have greatly misrepresented. You tell us, indeed, that this method deserves to be remembered for farther experiments; but you insinuate, that it was among those which had been practised without success, before the patient was put under Mr. Woodward's care: on the contrary, it was directed by that great artist himself; and is one of the most useful improvements that he has made in surgery, though it is not to be depended upon alone. As an incontestible proof of your mistake, and of the mischief which it has produced, I shall recite another address to the Public in the behalf of Mr. Woodward, by which it appears that he now wears trusses for his patients himself. It is intitled, *The humble thanks of Elizabeth Tipping for her cure in a rupture gratis.*

"A gentleman," says Mrs. Tipping, "recommended me to Saint Bartholomew's Hospital, and in  
" *their*

“ \* *their* goodness gave me a truss to wear, and in wearing it to my grief, I found more pain than ever I felt before; and I must have laboured under this great misfortune all the days of my life, had not Mr. Woodward through charity took me under his care: by his tender compassion towards me in giving me his powders with drops, and wearing his new invented bandages, my pains left me.”

It appears, therefore, that Mr. Woodward, instead of giving Mrs. Tipping a truss to wear, as the gentleman or the hospital had done, gave her only his powders with drops, and wore the truss himself. As the facts, however strange, will be attested at Mr. *Ruffel's* toyshop in the Haymarket, and Mrs. Petro's the corner of Spring-Gardens, it must follow as an inevitable consequence, that when by the old erroneous custom of applying trusses or bandages to the patient, their malady is encreased; it may be wholly removed by medications, properly administered to them, and a truss judiciously applied to another. In Mrs. Tipping's case, indeed, there appears to have been something critical, because Mr. Woodward would trust none but himself, with the management of the bandage by which he intended to effect her cure; though the truss for his Kentish patient was worn by the minister and church-wardens of the parish. There is, however, another reason for this conduct, which I am unwilling to suggest: your paper may have discouraged others from concurring in this method of cure, by insinuating, that it was troublesome and had been practised without success. If this should be true, how have you increased the labour of this beneficent surgeon, and at the same time circumscribed his power of doing good! It is scarce possible that he should be able, by any contrivance, to wear more than ten of his bandages at one time; and how small a number is ten, compared to the multitudes that apply for his assistance?

UPON the whole, whatever was your intention, I am afraid your paper has produced but one good effect.

As

\* It cannot certainly be known, whether by *their*, is meant the gentleman or the hospital.

As modesty is always the concomitant of merit, Mr. Ratsey no longer offers health to those, who have suffered others to render their diseases incurable; but leaves them to perish, for the preservation of those that survive.

I am, Sir,

Your humble servant,

T. FRIENDLY.

As it is the opinion of Mr. Friendly, that I have conferred no honour by my panegyric, I shall now attempt to effect my purpose by censure. As physic is, perhaps, the most difficult of all the sciences, no man more honours those who excel in it than myself; if I cannot, therefore, animate them in the race, I may at least clear the way about them, and afford merit a fairer chance, by lessening the number of competitors, who may obstruct others, though they cannot run themselves.

It is frequently admitted among persons, whose judgment is not otherwise contemptible, that a man without parts and without literature may practise physic with success; or in other words, that an illiterate blockhead may be a good physician. But as this maxim appears to me to be little less formidable than a pestilence, I think I shall do considerable service to mankind if I can prevent it from spreading.

THAT the following argument may be more easily comprehended and remembered, I have laboured to contract it into a small compass, and to express my thoughts with the utmost plainness and perspicuity.

- I. MEDICINES are not specific antidotes for certain diseases, which we hear distinguished by known and general names :—for
- II. TWENTY persons may be ill of a fever; and this fever may be so much a different disease in each, that an application which would certainly cure one of them, would certainly kill another : so that the very efficacy of the medicine, if it is unskillfully administered increases the danger.
- III. THE investigation of diseases : the discovery of their causes by their symptoms ; and the adaption of the remedy, not to the disease only,



with all its accidental complications, but to the habit, age, sex, and constitution of the patient; require such skill as can result only from extensive knowledge, sound judgment, and critical enquiry.

IV. THIS skill cannot be exerted, if the patient is not seen.

V. GROSS ignorance of the propriety of language, in a man who pretends to have studied physic, is an incontestible proof of insolence and stupidity.

VI. HE, therefore, who does not see the absurdity of professing to cure incurable diseases, cannot possibly have acquired sufficient knowledge to cure any.

VII. To detect a man in deliberately writing and publishing gross nonsense, in an advertisement of his medical skill, written in his native language, is to arrest *the foe of mankind in his walk*, and to intercept *the arrow that flies in darkness*.

THIS task is at present left to the ADVENTURER; and this task he will continue to perform, till the Legislature shall take it out of his hands.



No. 28. Saturday, February 10, 1753.

*Cælo supinas si tuleris manus  
Nascente Lunâ, rustica Phidyle;  
Nec pestilentem sentiet Africum  
Fœcunda vitis*———

HOR.

THAT mankind have any natural propensity to ill, or that their minds are subject to the influence of any invisible and malevolent being, are notions that of late have been treated with the utmost contempt and disdain. And yet I have remarked, that men frequently neglect to practise those duties of religion, without which they believe the Divine favour cannot be

be secured, though by such neglect they do not obtain any immediate advantage.

THE miserable wretches who swarm in the streets of this metropolis, covered with filth and rags, pining with cold and hunger, and rotting with diseases, will be found to have a general belief, that by going to church men please God, and obtain the pardon of their sins; and yet those who expect to be relieved by the congregation, will linger at the church door till the service is at an end. In this instance, surely, they become in their own opinion the servants of sin, for no other wages than death. To the rich, irreligion as well as vice sometimes offers immediate pleasure; and it is easy to conceive, why they should rather sink in a luxurious slumber on a bed of down, than kneel at the altar: but why does the beggar, in the severity of winter, shiver at the porch, when he might take shelter in the isle? if he was as near to any other building which he could as easily enter, he would not hesitate a moment; but rather than become a candidate for the blessing of God, he will forego the advantage of exciting the charity of the devout, by an appearance of devotion.

OF the duties and the privileges of religion, prayer is generally acknowledged to be the chief: and yet I am afraid, that there are few who will not be able to recollect some seasons, in which their unwillingness to pray has been more than in proportion to the labour and the time that it required; seasons in which they would have been less willing to repeat a prayer than any other composition; and rather than have spent five minutes in an address to God, would have devoted an equal space of time wholly to the convenience of another, without any enjoyment or advantage to themselves.

THESE facts, I believe, will scarce be controverted by any; and those who cannot shew that they have adequate natural causes must allow that they have some other. It must also be acknowledged, that if men are tempted to neglect the worship of God by any spiritual enemy, to worship God is by such an enemy known to be their interest: but because I would not rest much upon this argument in favour of religion, I shall only say,

that it has more force than any that I have heard against it.

I believe, indeed, there are some who, with whatever reluctance, punctually conform to the rituals of religion, as an atonement for an allowed and perpetual neglect of virtue ; who dream that by going to church on Sunday, they balance the account of the week, and may again lie, defraud, swear, and be drunken, with impunity. These wretches, although in spite of indignation they move my pity, I shall not here reprove, because their conduct does not only imply the grossest ignorance, but the most deplorable stupidity ; and it is hopeless to write for those, of whom it cannot be expected that they should read.

THERE are others who, believing that neither virtue nor religion alone is sufficient to secure immortality, neglect religion as useless, because they cannot resolve to practise virtue : so the purchase of a telescope would be a superfluous expence to a man that is blind, tho' all the advantages of sight cannot be obtained without it by those who can see.

UPON these slaves of sensuality, it is to be feared, little effect can be produced, by an address either to their reason or their passions : for their reason is already convinced, and their passions alarmed ; they live in a perpetual violation of the dictates of conscience ; purposes of amendment are every moment formed and broken ; they look backward with remorse, and forward with terror ; and they accumulate guilt, even while they are anticipating judgment. Nor can I press them to put on an appearance of religion for mere temporary purposes ; not only because it would be an aggravation of their wickedness, but because it would conceal their true character, and might, therefore, injure society.

A man who lives apparently without religion, declares to the world, that he is without virtue, however he may otherwise conceal his vices : for when the obstacles to virtue are surmounted, the obstacles to religion are few. What should restrain him who has broken the bonds of appetite, from rising at the call of devotion ? Will not he who has accomplished a work of difficulty, secure his reward at all events, when to secure



cure it is easy? Will not he that has panted in the race, stretch forth his hand to receive the prize?

It may, perhaps, be expected, that from this general censure I should except those, who believe that all religion is the contrivance of tyranny and cunning; and that every human action which has DEITY for its object, is enthusiastic and absurd: but of these there are few, who do not give other evidence of their want of virtue, than their neglect of religion: and even of this few it must be acknowledged, that they have not equal motives to virtue; and therefore to say, that they have not equal virtue, is only to affirm that effects are proportionate to their causes; a proposition which, I am confident, no philosopher will deny.

By these motives, I do not mean merely the hope and fear of future reward and punishment; but such as arise from the exercise of religious duties, both in public and in private, and especially of prayer.

I know, that concerning the operation and effects of prayer, there has been much doubtful disputation, in which innumerable metaphysical subtilies have been introduced, and the understanding has been bewildered in sophistry, and affronted with jargon: those who have no other proofs of the fitness and advantage of prayer, than are to be found among these speculations, are but little acquainted with the practice.

HE who has acquired an experimental knowledge of this duty, knows that nothing so forcibly restrains from ill, as the remembrance of a recent address to HEAVEN for protection and assistance. After having petitioned for power to resist temptation, there is so great an incongruity in not continuing the struggle, that we blush at the thought, and persevere, lest we loose all reverence for ourselves. After fervently devoting our Souls to GOD, we start with horror at immediate apostacy: every act of deliberate wickedness is then complicated with hypocrisy and ingratitude; it is a mockery of the FATHER OF MERCY; the forfeiture of that peace in which we closed our address, and a renunciation of the hope that it inspired.

FOR a proof of this, let every man ask himself, as in the presence of HIM *who searches the heart*, whether he has never been deterred from prayer, by his fondness for some criminal gratification, which he could not afterwards repeat without greater compunction. If prayer and immorality appear to be thus incompatible, prayer should not surely be lightly rejected by those, who contend that moral virtue is the summit of human perfection; nor should it be incumbered with such circumstances, as must inevitably render it less easy and less frequent: it should be considered as the wings of the soul, and should be always ready when a sudden impulse prompts her to spring up to GOD. We should not think it always necessary to be either in a church or in our closet, to express joy, love, desire, trust, reverence, or complacency, in the fervor of a silent ejaculation. Adoration, hope, and even a petition, may be conceived in a moment; and the desire of the heart may ascend, without words, to HIM *by whom our thoughts are known afar off*. He who considers himself as perpetually in the presence of the ALMIGHTY, need not fear that gratitude or homage can ever be ill-timed, or that it is profane thus to worship in any circumstances that are not criminal.

THERE is no preservative from vice, equal to this habitual and constant intercourse with GOD; neither does any thing equally alleviate distress, or heighten prosperity: in distress, it sustains us with hope; and in prosperity, it adds to every other enjoyment the delight of gratitude.

LET those, therefore, who have rejected religion, as they have given up incontestible advantages, try whether they cannot yet be recovered; let them review the arguments by which their judgment has been determined, and see whether they compel the assent of reason: and let those, who, upon this recollection, perceive, that, though they have professed infidelity, they do indeed believe and tremble; no longer sacrifice happiness to folly, but pursue that wisdom, whose ways are pleasantness and peace.



No. 29. *Tuesday, February 13, 1753.*

—*Damnosa senem juvat alea, ludit et hæres.* JUV.

TO the ADVENTURER.

S I R,

**I**T is a remark of some philosophers, that there is a malignity in human nature, which urges every man to depress him who is already sinking. The GAMESTER is a character, at which the artillery of the Legislature has been long levelled: the practice of his profession has been rendered extremely difficult, and the instruments of it have been destroyed wherever they could be found; he has been persecuted by Justices, Constables, and Watchmen; he has languished in Newgate, and toiled in Bridewell. Under this accumulated distress, he is not the object of pity but contempt: every mouth is open against him; he is cursed by the mechanic and the trader, derided by wits, and hooted by the mob. In defence of this injured character, which I have long born, and of which I am not yet ashamed, permit me to appear in your paper.

IN the first place, Sir, the GAMESTER is a Gentleman: and tho' he has been insulted by beggars and cits, the polite world is still in his interest; and he has still friends at Westminster, from the grey-headed general to the beardless senator. With the character of a Gentleman, there is but one vice which is now believed to be wholly incompatible; and such is the malice of our enemies, that we have been degraded by the imputation of it, and our ruling passion is said to be *Avarice*.

BUT can he be avaricious, who trusts his whole property to Chance? who immediately circulates what he wins, with a liberality that has by others been censured as profusion? Can Avarice be his motive to play,



who, with twenty thousand pounds in the funds, sits down with a man whose whole estate he knows to be in his pocket, and to amount to no more than ten pieces? As the love of money appears incontestably not to govern one of these persons, it cannot be proved to govern the other: the charge of Avarice is, indeed, so ridiculous and absurd, that I am ashamed of an attempt to confute it.

THIS charge might with great justice be retorted upon Trade, which, when put in competition with Gaming, must appear to great disadvantage. Trade has besides introduced all the superfluities that have enervated and corrupted mankind: Trade has even produced opposite evils; it has pampered luxury, and wearied labour; but Gaming has done neither.

TRADE, indeed, circulates Property; but Property might with greater advantage be circulated by Gaming. If it be asked, how the persons employed in this delightful circulation of Property, are to be furnished with the necessaries of life, when TRADE is at an end; I answer, that the necessaries of life, in the estimation of VIRTUE and the GAMESTER, are few; a sheepskin, a hovel, and a dice-box, would furnish the Gamester with sufficient apparel, shelter, and entertainment, and with these he would be as happy as he is now; for he has no power of acquiring happiness that is not exerted in Play, and of other happiness he has indeed no conception.

IF Play was then universally pursued, as at once comprehending all business and all pleasure, one man might not only grow rich and another poor; but the same person might alternately pass thro' all the vicissitudes of fortune, while he sat upon the ground in the sun, without toiling in the manufactory or sweating at the forge, without the perplexity of accounts or the perils of a voyage.

IF it be again asked, when life is reduced to this state of primitive simplicity, what would be the advantage of Wealth; I answer, the same as it is at present to those who possess more than they spend, a consciousness that they are wealthy; and those who are capable of more exalted felicity, would enjoy in the acquisition  
the

the transport of *Winning*, without considering money to have any power, quality, or use, but as a stake.

THESE, indeed, are Utopian scenes; and I return with a sigh to vindicate my profession from other imputations, which are equally false and injurious.

It has been said, that we are strangers to reciprocal felicity; and that the happiness of one Gamester is produced by the misery of another, the pain of him who loses, being always proportioned to the pleasure of the winner. But this is only the cavil of popular prejudice: if I am happy, what is it to me who else is miserable? Every man, whatever he may pretend, is concerned only for himself; and might, consistent with right reason, cut any other man's throat, if he could escape punishment, and secure to himself any advantage by the fact. If any of your readers have still scruples, and desire to see this doctrine farther illustrated, I refer them to the great Dr. MANDEVILLE's *Fable of the Bees*.

AMONG other enemies, that have been encouraged to fall upon the GAMESTER in his distress, is Bigotry or Religion; for I consider both these terms as expressions of the same idea. Bigotry, then, accuses us with exercising our employment on a Sunday: but this accusation is the effect of such complicated folly, ignorance and malice, that it could have had no other author. Not to insist, that a Gentleman is under no moral obligation to regard one day more than another, is he to be insulted for doing that, which has a direct tendency to destroy luxury root and branch, on a Sunday? Shall Virtue, in this enlightened age, be given up to Ceremony? and Patriotism be stigmatized as Impiety? I have, on every other article, been able to keep my temper; but I can never hear the cant of Bigotry with patience.

THERE is, however, another charge, which I shall not obviate as an imputation of prophaneness, but of folly. It is said that we utter the most horrid oaths and imprecations; that we invoke beings whom we do not believe to exist, and denounce curses that can never be fulfilled. This has, indeed, been practised in our assemblies; but by those only who are novices in

the profession: for among other advantages that arise from Gaming, is such a silent acquiescence in the will of Fortune, as would do honour to a Stoic; or at least, a calm philosophical immutability of countenance, by which all that passes in the bosom is concealed.

THIS acquisition, it must be confessed, requires some parts and long practice; but there have been many illustrious examples of it among Us. A Gentleman, my particular friend, who had the honour to be many years an eminent Gamester, being without money, committed a robbery upon the highway to procure another stake, that he might return to his profession: it happened, unfortunately, that he was taken; and though he had great interest with some persons that shall be nameless, yet he was convicted and hanged. This Gentleman's ill luck continued all the while he was in goal; so that he was compelled to dispose of his body to the surgeons, and lost the money to a Friend who visited him in the cells the night before his execution. He appeared, however, next morning with great composure; no reflection on the past, no anticipation of the future, caused him once to change countenance during his passage to the gallows: and though he was about to receive death from a greasy scoundrel, whom he knew once to have been a butcher, yet he swore but two oaths in the cart; and was so indifferent, as to what should afterwards befall him, that he bravely refused to say Amen to the prayers.

IF by your communication of these hints, the clamours of slander shall be silenced, and the true character of a GAMESTER shall be more generally known, ——— I have secrets which may be communicated *entre nous* ——— and the next dead set ——— you understand me ——— *I am a Man of Honour*, and you may command,

SIR, Yours, &c.

TIM. COGDIE.



No. 30. *Saturday February 17, 1753.**Felices ter et amplius**Quos irrupta tenet copula : nec malis**Divulsus querimoniis**Suprema citius solvet amor die.*

HOR.

**T**HOUGH I devote this lucubration to the ladies, yet there are some parts of it which I hope will not be wholly useless to the gentlemen : and, perhaps, both may expect to be addressed upon a subject, which to both is of equal importance ; especially after I have admitted the public recommendation of it, by my correspondent Mr. TOWNLY.

It has been universally allowed, and with great reason, that between persons who marry there should be some degree of equality, with respect to age and condition. Those who violate a known truth, deserve the infelicity they incur : I shall, therefore, only labour to preserve innocence, by detecting error.

WITH the ladies it is a kind of general maxim, that the *best husband is a reformed RAKE* ; a maxim which they have probably derived from comedies and novels, in which such a husband is commonly the reward of female merit. But the belief of this maxim, is an incontestable proof, that with the true character of a RAKE the ladies are wholly unacquainted. “ They have,” indeed, “ heard of a *wild* young gentleman, who would “ rake about the town, and take up his lodging at a “ bagnio ; who had told many a girl a pretty story, that “ was fool enough to believe him ; and had a right to “ many a child that did not call him father : but that “ in some of these frolicks he thought no harm, and for “ others he had sufficiently suffered.” But, let the ADVENTURER be believed, these are words of dreadful import, and should always be thus understood ;—

“ To rake about town and lodge at a bagnio, is to “ associate with the vilest and most abandoned of hu-  
“ man

“ man beings ; it is to become familiar with blasphemy and lewdness, and frequently to sport with the most deplorable misery : to tell pretty stories to credulous girls, is to deceive the simplicity of innocence by cunning and falshood: to be the father of a nameless progeny, is to desert those, whose tears only can implore the protection, to which of all others they have the strongest and the tenderest claim ; it is more than to be a man without affection, it is to be a brute without instinct. To think no harm in some of these frolicks, is to have worn out all sensibility of the difference between right and wrong ; and to have suffered for others, is to have a body contaminated with diseases, which in some degree are certainly transmitted to posterity.”

It is to be hoped, that the mere exhibition of this picture, will be sufficient to deter the ladies from precluding happiness by marrying the original ; and from discouraging virtue, by making vice necessary to the character which they prefer.

BUT they frequently act upon another principle, which tho' not equally fatal and absurd, may yet produce great infelicity.

WHEN the Rake is excluded, it will be generally supposed, that superior intellectual abilities ought always to determine the choice. *A man of fine sense*, is, indeed, a character of great dignity ; and the ladies have always been advised to prefer this to every other, as it includes a capacity to bestow *that refined, exalted, and permanent felicity, which alone is worthy of a rational being*. But I think it probable, that this advice, however specious, has been often given for no other reason, than because to give it flattered the vanity of the writer, who fondly believed he was drawing his own character and exciting the envy and admiration of his readers. This advice, however, the ladies universally affect to approve, and probably for a similar reason ; since every one imagines, that to hold intellectual excellence in high estimation, is to demonstrate that she possesses it.

As he that would persuade, should be scrupulously careful not to offend, I will not insinuate that there are  
any

any ladies, by whom the peculiar beauties of an exalted understanding cannot be discerned ; and who have not, therefore, a capacity for half the pleasure which it can bestow. And yet I think there is another excellence which is much more essential to conjugal felicity, **GOOD NATURE.**

I know that Good Nature has, like Socrates, been ridiculed in the habit of folly ; and that folly has been dignified by the name of Good Nature. But by Good Nature, I do not mean that flexible imbecility of mind which complies with every request, and inclines a man at once to accompany an acquaintance to a brothel at the expence of his health, and to keep an equipage for a wife at the expence of his estate. Persons of this disposition have seldom more benevolence than fortitude, and frequently perpetrate deliberate cruelty.

IN true Good Nature, there is neither the acrimony of spleen, nor the fullness of malice ; it is neither clamorous nor fretful, neither easy to be offended, nor impatient to revenge ; it is a tender sensibility, a participation of the pains and pleasures of others ; and is, therefore, a forcible and constant motive, to communicate happiness and alleviate misery.

As human nature is, from whatever cause, in a state of great imperfection, it is surely to be desired, that a person whom it is most our interest to please, should not see more of this imperfection than we do ourselves.

I shall perhaps be told, that *a man of sense can never use a woman ill.* The latter part of this proposition is a phrase of very extensive and various signification : whether a man of sense can *use a woman ill*, I will not inquire ; but I shall endeavour to shew, that he may make her extremely wretched.

PERSONS of keen penetration and great delicacy of sentiment, as they must necessarily be more frequently offended than others ; so, as a punishment for the offence, they can inflict more exquisite pain, because they can wound with more poignant reproach : and by him, whom Good Nature does not restrain from retaliating the pain that he feels, the offence, whether voluntary or not, will always be thus punished.



If this punishment is suffered with silence, confusion, and tears, it is possible that the tyrant may relent; but this, like the remorse of a murderer, is too late: the dread of incurring the same anguish by a like fault, will substitute for the smile of cheerfulness, that sunshine of beauty, the glooms of doubt, solicitude, and anxiety: the offence will notwithstanding be again repeated; the punishment, the distress, and the remorse, will again return; because error is involuntary, and anger is not restrained. If the reproach is retorted, and whether it was deserved becomes the subject of debate, the consequences are yet more dreadful: after a vain attempt to shew an incongruity, which can no more be perceived than sounds by the deaf, the husband will be insulted for causeless and capricious displeasure, and the wife for folly, perverseness, and obstinacy. In these circumstances, what will become of *the refined, the exalted, and the permanent felicity, which alone is worthy of reasonable beings, and which elevated Genius only can bestow?*

THAT this conduct is by a man of sense known to be wrong, I am content to allow: but it must also be granted, that the discernment of wrong is not always a propensity to right; and that if pain was never inflicted, but when it was known to produce salutary effects, mankind would be much more happy than they are.

GOOD NATURE therefore, if intellectual excellence cannot atone for the want of it, must be admitted as the highest personal merit. If, without it, wisdom is not kind; without it, folly must be brutal. Let it, therefore, be once more repeated, "The quality most essential to conjugal felicity, is GOOD NATURE." And surely, whatever accidental difference there may happen to be in the conceptions or judgment of a husband and wife, if neither can give pain or pleasure without feeling it themselves, it is easy to perceive, which sensation they will concur to produce.

It may now be expected, that I should give some general rules, by which the ladies may discover the disposition of those, by whom they are addressed: but it is extremely difficult, to detect malevolence amidst the assiduities of courtship, and to distinguish the man under

der that almost inscrutable disguise the lover. Good Nature, however, is not indicated by the fulsome fawning of a perpetual grin, the loud laughter which almost anticipates the jest, or the constant echo of every sentiment; neither is it safe to trust the appearance of profuse liberality, or busy officiousness. Let it rather be remarked, how the lover is affected by incidents, in which the lady is not concerned; what is his behaviour to his immediate dependants, and whether they approach him with a slavish timidity, or with the cheerful reverence of voluntary servitude? Is he ever merry at the expence of another; or does he ever attempt thus to excite mirth in his mistress? Does he mention the absent with candour, and behave to those who are present with a manly complacency? By a diligent attendance to these circumstances, perhaps a probable judgment may be formed of his character.

To conclude with a general remark; Good Nature is not of less importance to ourselves, than to others. The morose and petulant first feel the anguish that they give: reproach, revilings, and invective, are but the overflowings of their own infelicity, and are constantly again forced back upon their source. Sweetness of temper is not, indeed, an acquired but a natural excellence; and therefore, to recommend it to those who have it not, may be deemed rather an insult than advice. But let that which in happier natures is instinct, in these be reason; let them pursue the same conduct, impelled by a nobler motive. As the sourness of the crab enhances the value of the graft, so that which on its parent is Good Nature, will on a less kindly stock be improved into VIRTUE. No action by which others receive pleasure or pain, is indifferent: the Sacred rule, *Do that to others which ye would that others should do to you,* extends to every deed; and every word shall be brought into judgment.

No. 31. *Tuesday, February 20, 1753.*

*Invidia Siculi non invenere Tyranni  
Majus tormentum.*

HOR.

SOON after the expiration of that golden age, in which perpetual and spontaneous plenty precluded all temptation to violence and fraud, APOLLO, the God of wisdom, of eloquence and music, became enamoured of one of the Nymphs who graced the train of DIANA. The Nymph, whose name time has not preserved with her story, was at first inflexible; but the suit which her chastity refused, her vanity still continued to permit; and thus, though wisdom, eloquence, and music, were ineffectual, yet perseverance prevailed. The pride of virtue was imperceptibly softened; and the sense of guilt had been so often lost in the anticipation of delight, that it did not always return: to this delight there remained no obstacle but the fear of shame; and the fear of shame, as desire perpetually increased, was at last surmounted.

APOLLO perceived and pursued his advantage; and the Nymph silently consented to an assignation: the place was a grotto far sequestered from the path of the traveller, and the time was midnight.

WHEN nature no longer lavished her bounty upon idleness, and the fruits of the earth were bestowed only upon labour; when the harvest and the vintage ceased to be common, and the bounds of property were set up; many vices under human forms became inhabitants of the earth, and associated with mankind. Of some, the external appearance was pleasing, and their qualities were not immediately discovered. Among these vices was ENVY: ENVY, indeed, was never lovely; but she was then young, nor was the malignity of her mind, yet expressed in her person.

AS APOLLO was enamoured of the Nymph, ENVY was enamoured of APOLLO: she watched his descent, therefore,



therefore, with all the impatience of desire ; and though she knew her own passion to be hopeless, yet the discovery of his addresses to another, distracted her with jealousy : she was always busied to procure intelligence which could only increase her torment ; and was perpetually contemplating the happiness which she despaired to enjoy.

It happened that the assignation of the lovers was overheard by Echo, and by Echo repeated to ENVY. This intelligence roused her to a yet keener sensibility of misery : to intercept the happiness of a rival, was the first object of her wish ; and the next moment she conceived a design of securing that happiness to herself. To effect both these purposes, a thousand projects had been by turns contrived, examined, and rejected ; her mind was more violently agitated, in proportion as the time drew more near ; and after all the toil of thinking had ended in despair, an expedient suddenly started into her mind, which she perceived at once to be simple and easy ; she wondered how it had been before overlooked, and resolved immediately to put it in execution.

It was within one hour of midnight, when the Nymph took her way to the grotto. She was now pale with remorse, and now flushed with shame ; she hesitated ; her bosom again beat with anticipated delight ; she trembled, and went forward. Envy perceived her at a distance ; and cast round her a thick cloud, which scarce the beams of Phœbus himself could have dissipated. The Nymph looked round for the grotto, but suddenly perceived herself to be involved in impenetrable darkness ; she could discover neither the sky above her, nor the ground on which she stood : she stood short, terrified and astonished ; desire was chilled in her veins, and she shuddered at the temerity of her purpose.

In this dreadful moment she had no hope of deliverance, but from the power whose laws she had been about to violate ; and she, therefore, addressed this prayer to DIANA : “ Chaste queen of irreproachable  
“ delight ! who, though my mind had renounced thy  
“ influence, hast yet by this omen preserved me from  
“ corporal

“ corporal dishonour; O! guide me in safety through  
“ the terrors of this guilty night: let me once more be  
“ permitted to pursue the chace at thy side; and to  
“ mingle with the happy virgins, whom chearfulness,  
“ the daughter of innocence, assembles at thy bower!”  
As she uttered this prayer, she hastily turned about; and the gloom that surrounded her was dissipated; and she again perceived the mild radiance of her queen tremble upon the foliage of the trees, and chequer the path before her with a silver light. She now sprang forward, impelled by that joy which her deliverance had inspired: her speed was no longer restrained by the timidity of guilt; the solitary way was repassed in a moment; and her desire to return had been so ardent, that she could scarce believe it to be accomplished.

In the mean time, ENVY had entered the grotto, and was expecting APOLLO: she heard him approach with a tumult of passions, in which pain was predominant; and she received him in silence and confusion, which otherwise she would have found it difficult to feign.

WHEN the momentary transport, which she had thus obtained, was at an end, she perceived that it had been too dearly purchased with safety: she reflected upon her situation with terror; and wished, too late, that the Nymph, whose pleasure she had intercepted, had received it in her stead, as it would have been more than counterbalanced by a small proportion of her pain: her pain was not, however, produced by regretting the loss of innocence, but by anticipating the punishment of guilt.

APOLLO, who knew not how wretched and malignant a being he had clasped to his bosom, whispered a thousand tender sentiments, and urged her to reply. ENVY was still silent; but knowing that she could not in these circumstances continue long undetected, she suddenly collected all her force, and sprung from him, hoping to have escaped unknown in the darkness of the night: but just as she reached the entrance of the grotto, he again caught her in his arms. ENVY shrieked in the anguish of despair; and the God himself started back with astonishment: he would not, however, quit his hold of the fugitive; and DIANA, that she might  
not

not lose an opportunity to punish incontinence, darting her rays directly upon the place, APOLLO discovered the features of ENVY, and turned from her with abhorrence. After a moment's recollection, looking again sternly upon her, "Loathed and detested as thou art," said he, "I cannot destroy thee, for thou art immortal as the felicity of heaven; and I wish not to destroy thee, for immortality is thy curse. But may my arms again embrace thee, and may thy bosom be again pressed to mine, if thy power thus to prophane the delights of love end not this moment for ever: henceforth thy face shall be deformed with the characteristics of want and age, and snakes instead of hair shall be the covering of thy head; thy breasts shall be lengthened to thy waist, and thy skin shall be suffused with gall." While he was yet speaking, the freshness of youth faded from her cheeks; her eyes sunk inward; her tresses, that flowed in loose ringlets upon her shoulders, were suddenly contracted; and wreathing themselves in various contortions, a new brood of serpents hissed round her head; her flesh became flaccid, her skin appeared shrivelled and yellow, and her whole form expressed at once malignity and wretchedness.

THUS changed, she fled from the presence of APOLLO: but she carried with her not a memorial of her crime only, but of that pleasure which her punishment had rendered it impossible to repeat. A child, which she regarded as at once her glory and her shame, was at length born, and afterwards known among mankind by the name of CUNNING.

IN CUNNING, the qualities both of the father and the mother, as far as they are compatible, are united. As the progeny of ENVY, he regards whatever is amiable and good with malignity; the end that he proposes, therefore, is always the gratification of vice: but he inherits so much of his father's wisdom, that he frequently pursues that end by the most effectual means.

ALL, therefore, whom Wisdom would disdain to counsel, apply to CUNNING. But of the votaries of CUNNING, even those who succeed are disappointed: they



they do, indeed, frequently obtain the immediate object of their wish ; but they are still restless and unsatisfied ; as the statesman, after he has gratified his ambition, still sighs in vain for felicity.



No. 32. *Saturday, February 24, 1753.*

*Mundæ—parvo sub lare Pauperum  
Cœnæ, sine aulæis et ostro,  
Sollicitam explicuere frontem.*

HOR.

OMAR, the hermit of the mountain Aubukabis, which rises on the East of Mecca and overlooks the city, found one evening a man sitting pensive and alone, within a few paces of his cell. OMAR regarded him with attention, and perceived that his looks were wild and haggard, and that his body was feeble and emaciated: the man also seemed to gaze stedfastly on OMAR ; but such was the abstraction of his mind, that his eye did not immediately take cognizance of its object: in the moment of recollection he started as from a dream, he covered his face in confusion, and bowed himself to the ground. “ Son of affliction,” said OMAR, “ who art thou, and what is thy distress ? ” “ My name,” replied the stranger, “ Is HASSAN, and “ I am a native of this city: the angel of adversity “ has laid his hand upon me ; and the wretch whom “ thine eye compassionates, thou canst not deliver.” “ To deliver thee, said OMAR, belongs to Him only, “ from whom we should receive with humility both “ good and evil: yet hide not thy life from me ; for “ the burthen which I cannot remove, I may at least “ enable thee to sustain.” HASSAN fixed his eyes upon the ground, and remained some time silent ; then fetching a deep sigh, he looked up at the hermit, and thus complied with his request.

It is now six years, since our mighty lord the Caliph Almalic, whose memory be blessed, first came privately

to worship in the temple of the holy city. The blessings which he petitioned of the Prophet, as the Prophet's vicegerent he was diligent to dispense: in the intervals of his devotion, therefore, he went about the city, relieving distress and restraining oppression: the widow smiled under his protection, and the weakness of age and infancy was sustained by his bounty. I, who dreaded no evil but sickness, and expected no good beyond the reward of my labour, was singing at my work, when Almalic entered my dwelling. He looked round with a smile of complacency; perceiving that though it was mean it was neat, and that though I was poor I appeared to be content. As his habit was that of a pilgrim, I hastened to receive him with such hospitality as was in my power; and my cheerfulness was rather increased than restrained by his presence. After he had accepted some coffee, he asked me many questions; and though by my answers I always endeavoured to excite him to mirth, yet I perceived that he grew thoughtful, and eyed me with a placid but fixed attention. I suspected that he had some knowledge of me, and therefore inquired his country and his name. "HASSAN," said he, "I have raised thy curiosity, and it shall be satisfied: he, who now talks with thee, is Almalic, the sovereign of the faithful, whose seat is the throne of Medina, and whose commission is from above." These words struck me dumb with astonishment, though I had some doubt of their truth: but Almalic throwing back his garment, discovered the peculiarity of his vest, and put the royal signet upon his finger. I then started up, and was about to prostrate myself before him, but he prevented me: "HASSAN," said he, "forbear; thou art greater than I, and from thee I have at once derived humility and wisdom." I answered, "Mock not thy servant, who is but as a worm before thee: life and death are in thy hand, and happiness and misery are the daughters of thy will," "HASSAN," he replied, "I can no otherwise give life or happiness, than by not taking them away: thou art thyself beyond the reach of my bounty, and possessed of felicity which I can neither communicate nor obtain.

My

“ My influence over others, fills my bosom with perpetual solicitude and anxiety ; and yet my influence over others extends only to their vices, whether I would reward or punish. By the bow-string, I can repress violence and fraud ; and by the delegation of power, I can transfer the insatiable wishes of avarice and ambition from one object to another ; but with respect to virtue, I am impotent : if I could reward it, I would reward it in thee. Thou art content, and hast therefore neither avarice nor ambition : to exalt thee, would destroy the simplicity of thy life, and diminish that happiness which I have no power, either to increase or to continue.” He then rose up, and commanding me not to disclose his secret, departed.

As soon as I recovered from the confusion and astonishment in which the Caliph left me, I began to regret that my behaviour had intercepted his bounty ; and accused that cheerfulness of folly, which was the concomitant of poverty and labour. I now repined at the obscurity of my station, which my former insensibility had perpetuated : I neglected my labour, because I despised the reward : I spent the day in idleness, forming romantic projects to recover the advantages which I had lost : and at night, instead of losing myself in that sweet and refreshing sleep, from which I used to rise with new health, cheerfulness and vigour ; I dreamt of splendid habits, and a numerous retinue, of gardens, palaces, eunuchs, and women ; and waked, only to regret the illusion that had vanished. My health was at length impaired by the inquietude of my mind ; I sold all my moveables for subsistence ; and reserved only a mattraß, upon which I sometimes lay from one night to another.

In the first moon of the following year, the Caliph came again to Mecca, with the same secrecy, and for the same purposes. He was willing once more to see the man, whom he considered as deriving felicity from himself. But he found me, not singing at my work, ruddy with health, and vivid with cheerfulness ; but pale and dejected, sitting on the ground, and chewing



ing opium, which contributed to substitute the phantoms of imagination for the realities of greatness. He entered with a kind of joyful impatience in his countenance, which, the moment he beheld me, was changed to a mixture of wonder and pity. I had often wished, for another opportunity to address the Caliph; yet I was confounded at his presence, and throwing myself at his feet, I laid my hand upon my head, and was speechless. "HASSAN," said he, "what canst thou have lost, whose wealth was the labour of thy own hand? and what can have made thee sad, the spring of whose joy was in thy own bosom? What evil hath befallen thee? Speak, and if I can remove it, thou art happy." I was now encouraged to look up, and I replied, "Let my Lord forgive the presumption of his servant, who rather than utter a falsehood would be dumb for ever. I am become wretched by the loss of that which I never possessed: thou hast raised wishes, which indeed I am not worthy thou should satisfy; but why should it be thought, that he who was happy in obscurity and indigence, would not have been rendered more happy by eminence and wealth?"

WHEN I had finished this speech, Almalic stood some moments in suspense, and I continued prostrate before him, "HASSAN," said he, "I perceive, not with indignation but regret, that I mistook thy character, I now discover avarice and ambition in thy heart, which lay torpid only because their objects were too remote to rouse them, I cannot, therefore, invest thee with authority, because I would not subject my people to oppression; and because I would not be compelled to punish thee for crimes, which I first enabled thee to commit. But as I have taken from thee that which I cannot restore, I will at least gratify the wishes that I excited, lest thy heart accuse me of injustice, and thou continue still a stranger to thyself. Arise, therefore, and follow me." I sprung from the ground as it were with the wings of an eagle; I kissed the hem of his garment in an extasy of gratitude and joy; and when I  
went

went out of my house, my heart leaped as if I had escaped from the den of a lion. I followed Almalic to the Caravansara in which he lodged; and after he had fulfilled his vows, he took me with him to Medina. He gave me an apartment in the Seraglio; I was attended by his own servants; my provisions were sent from his own table; and I received every week a sum from his treasury, which exceeded the most romantic of my expectations. But I soon discovered, that no dainty was so tasteful, as the food to which labour procured an appetite; no slumbers so sweet, as those which weariness invited; and no time so well enjoyed, as that in which diligence is expecting its reward. I remembered these enjoyments with regret; and while I was sighing in the midst of superfluities, which though they encumbered life yet I could not give up, they were suddenly taken away.

ALMALIC, in the midst of the glory of his kingdom, and in the full vigour of his life, expired suddenly in the bath: such thou knowest was the destiny, which the ALMIGHTY had written upon his head.

HIS son Aububekir, who succeeded to the throne, was incensed against me, by some who regarded me at once with contempt and envy: he suddenly withdrew my pension, and commanded that I should be expelled the palace: a command which my enemies executed with so much rigour, that within twelve hours I found myself in the streets of Medina, indigent and friendless, exposed to hunger and derision, with all the habits of luxury, and all the sensibility of pride. O! let not thy heart despise me, thou whom experience has not taught, that it is misery to lose that which it is not happiness to possess. O! that for me, this lesson had not been written on the tablets of Providence! I have travelled from Medina to Mecca; but I cannot fly from myself. How different are the states in which I have been placed! the remembrance of both is bitter; for the pleasures of neither can return. HASSAN having thus ended his story, smote his hands together, and looking upward burst into tears.

OMAR,

OMAR, having waited till this agony was past, went to him, and taking him by the hand, "My son," said he, "more is yet in thy power than ALMALIC could give, or AURUBEKIE take away. The lesson of thy life the Prophet has in mercy appointed me to explain.

"THOU wast once content with poverty and labour, only because they were become habitual, and ease and affluence were placed beyond thy hope; for when ease and affluence approached thee, thou wast content with poverty and labour no more. That which then became the object, was also the bound of thy hope; and he, whose utmost hope is disappointed, must inevitably be wretched. If thy supreme desire had been the delights of Paradise, and thou hadst believed that by the tenor of thy life these delights had been secured; as more could not have been given thee, thou wouldst not have regretted that less was not offered. The content which was once enjoyed, was but the lethargy of the soul; and distress which is now suffered, will but quicken it to action. Depart, therefore, and be thankful for all things: put thy trust in HIM, who alone can gratify the wish of reason, and satisfy thy soul with good: fix thy hope upon that portion, in comparison of which the world is as the drop of the bucket and the dust of the balance. Return, my son, to thy labour; thy food shall be again tasteful, and thy rest shall be sweet: to thy content also will be added stability, when it depends not upon that which is possessed upon earth, but upon that which is expected in HEAVEN."

HASSAN, upon whose mind the Angel of instruction impressed the counsel of OMAR, hastened to prostrate himself in the temple of the Prophet. Peace dawned upon his mind like the radiance of the morning: he returned to his labour with cheerfulness; his devotion became fervent and habitual; and the latter days of HASSAN were happier than the first.



NUMB. 33. TUESDAY, February 27, 1753.

*Latet anguis in herba.* VIRG.

Within the grass conceal'd a serpent lies.

TO the ADVENTURER,

SIR,

AS the view of public undertakings should be the public good, no foible that is prejudicial to society can be too trifling to be animadverted upon. I shall, therefore, without any farther apology, lay before you one of the greatest impediments to the pleasure of conversation; an artful manner of conveying keen reproaches and harsh satires, under the disguise of discoursing on general subjects, which seem quite foreign to any thing that may concern the company. Thus, instead of endeavouring to entertain each other with cheerful good-humour, most conversations are carried on, as Hudibras says,

“With words, far bitterer than wormwood,

“That would in Job or Grizzel stir mood.

It is an old and a just observation, that no situation can well be less entertaining, than that of a third person to lovers: yet while decency is preserved, which is generally the case before marriage, and by sensible and well-bred people afterwards; even in this situation, the mind that is stored with any images of its own, may amuse itself; and the heart that is fraught with any good-nature may find some satisfaction in considering the pleasure which the fond lovers enjoy in the company of each other. But from the uneasiness of being a third person to QUARRELERS, there is no relief: your own thoughts are broke in upon by the jarring discord of your companions; and they will neither contribute to your entertainment, nor even suffer you to retain the tranquillity of your own bosom.

AMONGST

AMONGST the vulgar, where the men vent their passions by swearing, and the women by scolding or crying, their quarrels are generally soon made up, nor does any anger remain after reconciliation. But in higher life, where such efforts are restrained by good-breeding, and where people have learned to disguise not to subdue their passions, an inveterate rancour often lies corroding in the breast, and generally produces all the effects of inexorable malice.

PEOPLE consider not, that by family repartees and oblique reflections on each other, the very inmost secrets of their lives are disclosed to their common acquaintance; and that they oftentimes inconsiderately lay open to their worst enemies, faults and imperfections in themselves and their relations, which they would take pains to conceal from their dearest friends.

To give you a full idea of what I mean, I send you a history of my life and adventures for one day; and I wish I could say it was the only one, in which I have been witness to such disagreeable scenes as are here represented.

IN the morning I breakfasted with two young ladies. Miss HARRIET the elder sister was about the age of nineteen, and Miss FANNY the youngest not quite seventeen. Their parents are able amply to provide for them; and have spared no cost in masters of every kind, in order to give them all fashionable female accomplishments. Ever since they have quitted the nursery, they have been indulged in seeing their own company in Miss HARRIET'S dressing room, which is finished and adorned with great elegance of taste and profusion of expence. They are both possessed of no small share of beauty, with so much quickness of apprehension and ready wit, as might, if rightly applied, render them extremely entertaining. Not one real misfortune can they yet have met with, to sour their tempers or suppress their vivacity: yet I could plainly see, that they were very far from being happy, and that their unhappiness arose from their continual bickerings with each other. After breakfast, Miss FANNY took up a volume of Shakespeare's plays that lay in the window, and out of the *Midsummer-Night's Dream*, read the following part of

a speech which Helena makes to her friend Hermia in the third act;

"Injurious Hermia, most ungrateful maid!

"Have you conspired, have you with these contrived

"To bait me with this foul derision?

"Is all the counsel that we two have shared,

"The sisters' vows, the hours that we have spent,

"When we have chid the hasty-footed time

"For parting us; O! and is all forgot!

Then laying down the book with the tears half starting from her eyes, she looked earnestly at her sister, and, in a tone more theatrical than I wish to hear off the stage, cried out, "Oh! wretched Helena, unhappy maid! I wonder not that in your circumstances you imagined that every word was intended as an insult; since no doubt you had often experienced such inhuman treatment." Miss HARRIET with some warmth, answered, "You should remember, SISTER, that Helena was a foolish weak girl, fond of a man that despised her; and it was kind of any body to endeavour to cure her of such a mean-spirited passion.

FANNY. 'Tis always cruel, SISTER, to insult the wretched.

HARRIET. Those that are miserable by their own folly, Miss FANNY, will call every thing insult and reproach, that tends not to sooth and encourage them in a silly passion.

FANNY. If love is a silly passion, Miss HARRIET, I know some mighty wise people that have felt its power.

HARRIET. I don't say love is a silly passion, where it is properly placed: but I know, MADAM, that a headstrong young girl will always be angry with every one that advises her for her own good.

FANNY. And I know also, MADAM, —

As soon as the affectionate name of SISTER was dropped, and the ceremony of Miss supplied its place, I neve



I even then began to fear, lest ceremony would also undergo the same fate, and that passion at last would introduce open rudeness: but the word *MADAM* doubly retorted, no sooner reached my ears, than, trembling for the event, I interrupted the dialogue by taking my leave; and I doubt not but any one from this sketch may easily be able to paint in what manner these young ladies pass most of their hours together.

FROM hence I went to visit three cousins, who, although they had moderate independent fortunes, yet had for some years lived together as one family. They were women of an obscure and low education, but commonly reputed good natured. I took it for granted, therefore, that I should meet with some harmony amongst them: but by their conversation I soon found, that they continued under the same roof, for no other reason, but because each fancied herself obliged to it she knew not why, and could not tell how to extricate herself from imaginary chains.

WHATEVER conversation I began with a design of amusing them, was interrupted by their all talking at once upon the subject which seemed uppermost in their minds; and proving to a demonstration, that one person could live by herself much cheaper than with a companion; and each separately declared, that *SHE* could live for a meer trifle, was it not for expensive connexions. Then running through every branch of house-keeping, each inveighed strongly against some article, which either she did not like, or from ill health could not enjoy, and which she knew also to be agreeable to her companions. This discourse was too vulgar as well as disagreeable to be long endured; I therefore hastened off as fast as possible, and went to dinner, where the family consisted of an old gentleman and lady, their two daughters, and two young gentlemen, who, I soon found, were the intended lovers of the young ladies. By intended lovers, I mean, they were young gentlemen, whose fortunes and characters were agreeable to the parents; and the design of this interview was for the young people to see, whether they were agreeable to each other. I now expected the highest scene of chearfulness and good-humour; for on

such occasions both gentlemen and ladies generally dress themselves in their best looks and their best humour, as certainly as in their best and most becoming cloaths. The two gentlemen I soon perceived had made a separate choice; but unfortunately, the two ladies were both bent on the conquest of the same man; to compass which, their features and persons, through affectation, were thrown into a thousand distortions. From an envious fear of each other's success, lowering suspicion sat upon their brows; and their eyes, which were naturally piercing, darted forth such malignant glances at each other, that they lost all their beauty, and, from being turned so many ways at once, looked as if they squinted. Their whole discourse consisted of sharp reflections against coquetry; each insinuating, in pretty intelligible terms, that the other was a finished coquet: and indeed they spared not, in an indirect manner, to accuse each other of every ill quality in human nature. How this recommended them to their lovers, I know not; but it made their company, partly through compassion, and partly through indignation, so unpleasant to me, that as soon as I could, consistent with civility, I took my leave, and closed this agreeable day with a married couple, the motive of whose coming together was said to be love, for no other could well be assigned for it. They had been married some years, but had no children; which I soon found was no small grief to the husband, by his talking in raptures of every prattling child he had met with abroad; to which the wife always answered, that she was sick of hearing of nothing but the monkey tricks of a parcel of senseless brats. As they were both people of tolerable understanding, and were said to be very fond of reading, I endeavoured to turn the discourse into another channel, which was pretty easily done, and they with great readiness entered into a conversation on plays and books of amusement. But here again not a single character could be mentioned, without causing a warm dispute between the husband and wife: she most outrageously inveighed against every example of a kind and obliging wife, whose behaviour, she said, was the effect of a paltry meanness of spirit; while he burst out in rap-

tures

tures on the happiness of every libertine who was not bound by the uneasy fetters of matrimony. Both had some poetical passage ready to repeat in support of their decisions; and their eyes were alternately cast towards me, as claiming my approbation.

COULD I possibly want to be farther informed of their private history? Or can I claim to myself any peculiar penetration, for saying that Mr. B—— is grown sick of his wife, and is a man of pleasure and intrigue; and that she leads him a weary life from suspicion of his amours, being resolved not to incur that censure of mean-spiritedness, which she cast on every character that exemplified any degree of patience and acquiescence towards a husband? Nay, without the least spark of divination, I will venture to foretel, that Mr. ——, driven from his own house by the petulance and clamours of his wife, will spend most of his time with some favourite courtesan, whose interest it is to engage him by cheerfulness and good-humour: and that Mrs. B——, piqued at the neglect of her charms, may possibly revenge the inconstancy of her husband, by sacrificing her own virtue and honour.

IF, Sir, you can prevail with people not to expose themselves in this manner, and can persuade them, that GOOD-HUMOUR would be a more agreeable entertainment to their guests, than the most costly provisions; you will certainly do an essential piece of service to society, and you may command all the assistance in the power of

Your most obedient, &c.  
MYRTILLA.

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NUMB. 34. SATURDAY, March 3, 1753.

*Has toties optata exegit gloria pœnas.* JUV.

Such fate pursues the votaries of praise.

TO the ADVENTURER.

SIR, Fleet-prison, Feb. 24.  
TO a benevolent disposition, every state of life will afford some opportunities of contributing to the



welfare of mankind. Opulence and splendor are enabled to dispel the cloud of adversity, to dry up the tears of the widow and the orphan, and to increase the felicity of all around them: their example will animate virtue, and retard the progress of vice. And even indigence and obscurity, though without power to confer happiness, may at least prevent misery, and apprise those who are blinded by their passions that they are on the brink of irremediable calamity.

PLEASED, therefore, with the thought of recovering others from that folly which has embittered my own days, I have presumed to address the ADVENTURER from the dreary mansions of wretchedness and despair, of which the gates are so wonderfully constructed, as to fly open for the reception of strangers, though they are impervious as a rock of adamant to such as are within them:

—— *Facilis descensus Averni;*

*Noctes atque dies patet atri janua Ditis:*

*Sed revocare gradum, superasque evadere ad auras,*

*Hoc opus hic labor est.*

VIRG.

The gates of hell are open night and day;

Smooth the descent, and easy is the way:

But to return, and view the chearful skies;

In this the task and mighty labour lies.

DRYDEN.

SUFFER me to acquaint you, Sir, that I have glittered at the ball, and sparkled in the circle; that I have had the happiness to be the unknown favourite of an unknown lady at the masquerade, have been the delight of tables of the first fashion, and the envy of my brother beaux; and to descend a little lower, it is, I believe, still remembered, that Messrs. Velours and d'Espagne stand indebted for a great part of their present influence at Guildhall, to the elegance of my shape, and the graceful freedom of my carriage:

—— *Sed quæ præclara et prospera tanti,*

*Ut rebus lætis par sit mensura malorum!*

JUV.

See the wild purchase of the bold and vain,

Where ev'ry bliss is bought with equal pain!

As

As I entered into the world very young, with an elegant person, and a large estate, it was not long before I disentangled myself from the shackles of religion; for I was determined to the pursuit of pleasure, which according to my notions consisted in the unrestrained and unlimited gratification of every passion and every appetite: and as this could not be obtained under the frowns of a perpetual dictator, I considered religion as my enemy; and, proceeding to treat her with contempt and derision, was not a little delighted, that the unfashionableness of her appearance, and the unanimated uniformity of her motions, afforded frequent opportunities for the sallies of my imagination.

CONCEIVING now that I was sufficiently qualified to laugh away scruples, I imparted my remarks to those among my female favourites, whose virtue I intended to attack; for I was well assured, that pride would be able to make but a weak defence, when religion was subverted; nor was my success below my expectation: the love of pleasure is too strongly implanted in the female breast, to suffer them scrupulously to examine the validity of arguments designed to weaken restraint; all are easily led to believe, that whatever thwarts their inclination must be wrong: little more, therefore, was required, than by the addition of some circumstances, and the exaggeration of others, to make merriment supply the place of demonstration; nor was I so senseless as to offer arguments to such as could not attend to them, and with whom a repartee or catch would more effectually answer the same purpose. This being effected, there remained only "the dread of the world:" but ROXANA soared too high, to think the opinion of others worthy her notice; LÆTITIA seemed to think of it only to declare, that "if all her hairs were worlds," she should reckon them "well lost for love;" and PASTORELLA fondly conceived, that she could dwell for ever by the side of a bubbling fountain, content with her swain and fleecy care; without considering, that stillness and solitude can afford satisfaction only to innocence.

It is not the desire of new acquisitions, but the glory of conquest, that fires the soldier's breast; as indeed

the town is seldom worth much, when it has suffered the devastations of a siege: so that though I did not openly declare the effects of my own prowess, which is forbidden by the laws of honour, it cannot be supposed that I was very solicitous to bury my reputation, or to hinder accidental discoveries. To have gained one victory, is an inducement to hazard a second engagement: and though the success of the general, should be a reason for increasing the strength of the fortification; it becomes, with many, a pretence for an immediate surrender, under the notion that no power is able to withstand so formidable an adversary; while others brave the danger, and think it mean to surrender, and dastardly to fly. MELISSA, indeed, knew better; and though she could not boast the apathy, steadiness, and inflexibility of a CATO, wanted not the more prudent virtue of SCIPIO, and gained the victory by declining the contest.

You must not, however, imagine, that I was during this state of abandoned libertinism, so fully convinced of the fitness of my own conduct, as to be free from uneasiness. I knew very well, that I might justly be deemed the pest of society, and that such proceedings must terminate in the destruction of my health and fortune; but to admit thoughts of this kind was to live upon the rack: I fled, therefore, to the regions of mirth and jollity, as they are called, and endeavoured with burgundy, and a continual rotation of company, to free myself from the pangs of reflection. From these orgies we frequently sallied forth in quest of adventure, to the no small terror and consternation of all the sober stragglers that came in our way: and though we never injured, like our illustrious progenitors the Mohocks, either life or limbs; yet have we in the midst of Covent-Garden buried a taylor, who had been troublesome to some of our fine gentlemen, beneath a heap of cabbage leaves and stalks, with this conceit;

*Satia te caule quem semper cupisti.*

Glut yourself with cabbage, of which you have always been greedy.

THERE



THERE can be no reason for mentioning the common exploits of breaking windows and bruising the watch; unless it be to tell you of the device of producing before the justice broken lanthorns, which have been paid for a hundred times; or their appearance with patches on their heads, under pretence of being cut by the sword that was never drawn: nor need I say any thing of the more formidable attack of sturdy chairmen, armed with poles; by a slight stroke of which, the pride of Ned Revel's face was at once laid flat, and that effected in an instant which its most mortal foe had for years essayed in vain. I shall pass over the accidents that attend attempts to scale windows, and endeavour to dislodge signs from their hooks: there are many "hair-breadth 'scapes," besides those in the "imminent deadly breach; but the rake's life, though it be equally hazardous with that of the soldier, is neither accompanied with present honour nor with pleasing retrospect: Such is, and such ought to be the difference, between the enemy and the preserver of his country.

AMIDST such giddy and thoughtless extravagance, it will not seem strange, that I was often the dupe of coarse flattery. When *Monf. L'Allonge* assured me, that I thrust quait over arm better than any man in England, what could I less than present him with a sword that cost me thirty pieces? I was bound for a hundred pounds for *Tom Trippit*, because he had declared that he would dance a minuet with any man in the three kingdoms except myself. But I often parted with money against my inclination, either because I wanted the resolution to refuse, or dreaded the appellation of a niggardly fellow; and I may be truly said to have squandered my estate, without honour, without friends, and without pleasure. The last may, perhaps, appear strange to men unacquainted with the masquerade of life: I decived others, and I endeavoured to deceive myself; and have worn the face of pleasantry and gaiety, while my heart suffered the most exquisite torture.

By the instigation and encouragement of my friends, I became at length ambitious of a seat in parliament:  
and

and accordingly set out for the town of Wallop in the west, where my arrival was welcomed by a thousand throats, and I was in three days sure of a majority: but after drinking out one hundred and fifty hogheads of wine, and bribing two thirds of the corporation twice over, I had the mortification to find, that the borough had been before sold to Mr. Courtly.

In a life of this kind, my fortune, though considerable, was presently dissipated: and as the attraction grows more strong the nearer any body approaches the earth, when once a man begins to sink into poverty, he falls with velocity always increasing; every supply is purchased at a higher and higher price, and every office of kindness obtained with greater and greater difficulty. Having now acquainted you with my state of elevation, I shall, if you encourage the continuance of my correspondence, shew you by what steps I descended from a first floor in Pall-mall to my present habitation.

I am, SIR,  
Your humble servant,  
MISARGYRUS.

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NUMB. 35.      TUESDAY, March 6, 1753.

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— *Celebrare domestica fæsta.*

HOR.

We find fit subjects for our verse at home.      ROSCOM.

To the ADVENTURER.

SIR,

ONE of the improvements of life in which the present age has excelled all that have gone before it, is the quick circulation of intelligence, the faithful and easy communication of events past and future, by the multitude of news-papers which have been contrived to amuse or inform us. But as these performances, whether daily or weekly, are commonly the productions of industrious indigence, unacquainted with the higher classes of mankind, my contemporaries have

have left to me the province of relating what immediately passes in the fashionable world. I shall, therefore, give up to my brother journalists the dreams of politicians, the disputes of empires, and the fluctuations of commerce, and apply myself intirely to that more important business which claims every one's attention that has the happiness of living within the circle of politeness. I have accordingly formed the plan of a new paper calculated solely for high life, in which will be contained a periodical account of the rise, progress, and declension of fashions; and a faithful recital of every remarkable occurrence among persons of figure and distinction. The usefulness and entertainment of such a paper, are too evident to need any observation; and to give you a comprehensive view of my design, and make it universally known, I have sent you the following specimen.

### **The BEAU-MONDE:**

Or, **The GENTLEMAN and LADY'S  
POLITE INTELLIGENCER.**

Yesterday arrived a Mail from BATH.

WE hear that a certain great Lady, having complained to a certain great Lord, that the world was so ill-natured as to say her retreat into the country was in order to lie-in, and that she had even been delivered of TWINS; "MADAM," said my Lord, "I make it a rule never to believe above HALF of what the world says."

ADVICES from Hyde Park bring an account of a bloody battle fought the 3d. instant, N. S. between captain Dreadnought and lieutenant Fury, in which both were honourably run thro' the body.

LETTERS from New-market assure us, that the horse are actually in motion, and exercise every day; whence it is conjectured, that they will take the field, and enter upon action some time in April. A list of the forces is already drawn up by the first aid-de-camp, the honourable Reginald Heber, Esq;

An express arrived yesterday from France, when the privy



privy council met at Tavistock-street for the dispatch of fashions. The British manufacturers had leave to withdraw their petitions, and the fan-makers address was ordered to lie upon the table.

ORDERS were issued from Lady Chamberlain's Office for all Peereffes, &c. not to wear any caps in full dress, and to make use of grey powder. The men to wear wire-wigs, or their own hair frizzled up to the top, without hats. The muffs to expire the first of May next.

ON Tuesday last a pair of white-heel'd shoes made its appearance in the Park, and the next day was accompanied by a pair of silver-clock'd stockings.

ACCORDING to the latest observations the hoops are found to have increased  $\frac{1}{2}$  of an inch in diameter, and the hats to have decreased  $\frac{2}{3}$  in the brim.

AT the last Masquerade it was computed that there was near eighteen hundred people, men, women, and children. The most remarkable were three naked ladies representing the Graces, two dancing bears, and a bomba-zeen devil. Lady Bubble-Bet lost seven hundred guineas, and my Lord Stake is said to have won fifteen hundred. The company departed in good order at break of day.

BOTH play-houses perform, as usual, every night to crowded audiences. Lady Frolick, chusing to mob it in the gallery the first night of the new play, lost her pink shade, half her petenlair, and one shoe in getting in. Mrs. Vale and Lady Stickfort may be heard and seen every night at one or the other house.

A PETITION signed by seventy-two routs, thirty-five drums, fifteen drum-majors and eleven hurricanes, is prepared against the bill for laying an additional sixpence on the Ace of Spades. And we hear that, in consequence of the New Stile, a bill is to be brought in for altering the diurnal calculation of time. It is proposed, that the morning be put back twelve hours, and is not to commence till twelve at noon; noon and night to be annihilated, and the evening not to end till day-break. This is agreeable to the practice of all the fashionable world; and the company of Stationers will have orders to prepare a new almanack upon

upon the occasion, in order to bind up with future court kalendars.

By private letters from Bath we are informed, that a vast concourse of people are coming in daily, but they have little or no company. Miss Susan Sly, who lately went thither for the recovery of her health, is safely brought to bed of a son and no heir, to the great grief of that noble family.

We hear that a treaty of marriage is on foot, and will speedily be consummated between Patrick Mac Lackland Esq; and Miss Polly Perr, a lady of great merit and beauty——in her pocket.

LAST Monday died at her ladyship's house in Grovesnor-Square, Miss Cloe, only Lap-dog of the Countess of Fiddle-Faddle.

On Sunday last a terrible fire broke out at Lady Brag's, occasioned by the following accident: Mrs. Overall the housekeeper, having lost three rubbers at whist running, without holding a swabber, (notwithstanding she had changed chairs, furzed the cards, and ordered Jemmy the foot-boy to sit cross-legged for good luck,) grew out of all patience; and taking up the devil's books, as she called them, flung them into the fire, and the flames spread to the steward's room: but by the timely assistance of Mrs. Cook, Mrs. Chambermaid, and Mrs. Lady's own Woman, they were prevented from doing any considerable damage.

### A Bill of Marriages, Burials, Diseases and Casualties, for the last Week.

Married	(in Church)	—	—	2
	(at May Fair)	—	—	11
	(at the Fleet)	—	—	27
Buried	(in the Country)	—	—	142

### D I S E A S E S.

Abortion	—	—	—	2
Aged	—	—	—	0
Broken heart (by husbands)	—	—	—	34
Child-bed (in private)	—	—	—	5
Consumption (of the pocket)	—	—	—	73
				Colds

## DISEASES.

Colds (caught at places of diversion)	—	500
Excessive gaming	—	92
Bad Livers	—	1000
Mortification	—	8
Overflowing of the gall	—	52
Rash	—	7
Small pox (loss of beauty by it)	—	23
Spleen	—	13
Surfeit	—	18
Still-born	—	3
Stifled (after birth)	—	19
Tympanies (alias drums)	—	7
Vapours	—	18

## CASUALTIES.

Teeth (loss of)	—	34
Stabbed (in the reputation)	—	12
Horn-mad	—	95
Bit by a mad lap-dog	—	1
Turned off a ladder	—	2
Killed (in duels)	—	7
Found dead (drunk)	—	31
Kicked and pulled by the ears	—	1

High Mall at St. James's Park 25 minutes after two.

Faro-Bank Stock 360 l. 1 half. Hazard ditto 270 l. 8ths. Ditto Tallies 50l. to 400l. 14th. Sinking Fund, no price. Brag circulation, uncertain. Opera Subscription, no price. Assembly ditto 52l. 10s. Concert ditto, 1st Sub. no price. Ditto 2d Sub. ditto. Ditto New 1st Sub. 2l. 12s. 6d. to 3l. 3s. Ditto 2d Sub. 10s. 6d. to 4l. 4s. Irish Lottery, Books shut. Benefit Tickets, 2s. to 3s. to 5s. to 50l. Debts of Honour transferable at White's, no price.

Thus, Sir, I have explained the method that I intend to follow, and imparted some of the materials of which my paper will consist: and as I doubt not of its universal circulation among persons of quality, I shall, in imitation of other papers, give admittance to all those advertisements which are more immediately connected



nected with my scheme; such as of plays and pantomimes, masquerades, ridottos, assemblies, oratorios, concerts, the animal comedians, Vauxhall, Ranelagh, Ruckholt-house, Kendal-house, &c. &c. &c. Auctions of china, knicknacks, and cockle-shells; Pinchbeck's repository; parrots, puppies, and monkeys, lost, stolen, or strayed.—Also for wives, husbands, and mistresses; masquerade habits and masks—tooth-powders, lip-salves, and beautifying lotions.—Mrs. Giles's fine compound at a guinea an ounce—the ladies court sticking plaister—and the new-invented powder for shaving. Then among the articles of books, Duke's Art of Dancing, for the instruction of Crown Gentlemen—The Lady's Memorandum Book—Historical List of Horse Races—Calculation for laying the Odds at any Game—Hoyle on the Sciences—New Novels, and other fashionable Books of Entertainment.

A

I am, S I R,

Your very humble Servant,

J. TATTLE.

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 NUMB. 36. SATURDAY, March 10, 1753.
 

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*Aspera**Nigriæ æquora ventis**Emirabitur insolens,**Qui nunc te fruitur credulus aureâ,**Qui semper vacuam, semper amabilem**Sperat, nescius auræ**Fallacis!*

HOR.

How often shall th' unpractis'd youth

Of alter'd gods and injur'd truth,

With tears, alas! complain?

How soon behold with wondering eyes

The blackning winds tempestuous rise,

And scowl along the main?

White

While by his easy faith betray'd,  
 He now enjoys thee, golden maid,  
 Thus amiable and kind;  
 He fondly hopes that you shall prove  
 Thus ever vacant to his love,  
 Nor heeds the faithless wind. FRANCIS.

**T**HE Ladies, to whom I lately addressed some thoughts upon the choice of a husband, I shall to-day consider as married: and as I am very far from thinking, that they may now sit down in negligent security, and remit at once their assiduity and circumspection, I shall warn them of some opinions of which this conduct is the consequence, detect some errors by which the general intention of good-nature may be disappointed, and endeavour to put them upon their guard against some propensities by which it may be overborne.

It is now necessary to remind them, that the passion which is supposed to animate the lover, the passion which is represented by flames and darts, which swells the bosom with perpetual rapture, and neither changes its object nor loses its ardour, exists only in poetry and romance. The real passion which wit and folly have thus concurred to disguise, is subject to disgust and satiety, is excited by novelty, and frequently extinguished by possession.

It is also equally true, that a refined and abstracted friendship between persons of different sexes, a union of souls to which the corporal passion is merely accidental, is only to be found in the writings of those enthusiasts, who have addressed the world from a cave or a college, and perhaps denied the force of desires which they could not subdue; or in the professions of insidious hypocrites, who have endeavoured thus to gain a confidence which they intended only to abuse. But there is an esteem which is meliorated by love, and a love that is elevated by esteem; a kind of mixed affection, peculiar to mankind as beings compounded of instinct and reason, or, in other words, of body and mind. This is that species of affection, upon which the supreme or peculiar happiness of marriage depends, and

and which can scarce be preserved without a constant attention and perpetual efforts.

As love without esteem, is volatile and capricious; esteem without love, is languid and cold. I am afraid that many men, whose wives have possessed their esteem, have yet lavished their fortune and their fondness upon a mistress; and that the love of others, however ardent, has been quickly alienated, because it was not dignified and supported by esteem.

THOUGH good nature does indeed participate the pains and the pleasures of others, and may, therefore, be considered as a constant and forcible motive to communicate happiness and alleviate misery; yet it is at best but the imperfect excellence of imperfect beings, whose immediate gratifications are often selfish, and such as folly or vice render incompatible with the true happiness of the individual, and of each other.

As there is not, perhaps, upon earth any couple, whose natural dispositions and relish of life are so perfectly similar, as that their wills constantly coincide; so it must sometimes happen, that the immediate pleasure of indulging opposite inclinations, will be greater than a participation of that pleasure, which would arise to the other if this indulgence should be forborne: but as to forbear this indulgence can never fail to conciliate esteem, it should always be considered as a means of happiness, and rather as an advantage than a loss; especially if it be true, that the indulgence itself in these circumstances never gives the pleasure that it promises.

LADY CHARLOTTE SPRIGHTLY, the wife of a young Baronet, was dressing for an assembly a few nights ago, when Sir HARRY came in. "My dear CHARLOTTE," says he, "I am sorry that you are going out to-night; for my cousin George is just arrived from the East Indies: I have invited him to sup; and as he has never seen you, I promised him your company." "Nay, dear Sir HARRY," replied the lady, "do not ask me to stay at home to-night; you know I am fond of dancing; and now my fancy is set upon going, I am sure you will not disappoint me." Sir HARRY, who was truly good-natured, would not urge her



her to stay; for to stay with apparent reluctance, would not have gratified his wish. She perceived that he was secretly displeased; however, away she went. But as she had not less good-nature than Sir HARRY, she suffered so much pain by reflecting on the pain she had given him, that she often wished herself at home. Thus she offended the delicacy of his affection, by preferring a dance to the quiet of his mind; and forfeited part of the esteem, which was due to that very good-nature by which she lost the enjoyment of the night.

IN this instance, the pain inflicted upon the husband, was accidental to the private gratification proposed by the wife. But there is a passion very different both from malice and rage, to the gratification of which the pain of another is sometimes essentially necessary. This passion, which though its effects are often directly opposite to good-nature, is yet perhaps predominant in every breast and indulged at whatever risque, is VANITY.

TO a gratification of vanity, at the expence of reciprocal esteem, the wife is certainly under much stronger temptation than the husband: and I warn the ladies against it, not only with more zeal, but with greater hope of success; because those only who have superior natural abilities, or have received uncommon advantages from education, have it in their power.

SUCCESSFULLY to rally a wife, confers no honour upon a husband; the attempt is regarded rather as an insult than a contest; it is exulting in a masculine strength to which she makes no pretensions, and brandishing weapons which she is not supposed to have skill to wield.

FOR the same reasons, to confute or ridicule a husband with an apparent superiority of knowledge or of wit, affords all the parade of triumph to a wife; it is to be strong where weakness is no reproach, and to conquer when it would not have been dishonourable to fly. But these circumstances, which increase the force of the temptation, will be found to afford proportionate motives to resist it: whatever adds to the glory of the victor, adds equally to the dishonour of the vanquished; and that which can exalt a wife only by degrading

grading a husband, will appear upon the whole not to be worth the acquisition, even though it could be made without changing fondness to resentment, or provoking jealousy by an implication of contempt. If the ladies do not perceive the force of this argument, I earnestly request that they would for once trust implicitly to my judgment; a request which, however extraordinary, is not unreasonable; because in this instance the very vanity which hides truth from them, must necessarily discover it to me.

BUT if good-nature is sufficiently vigorous to secure the esteem of reason, it may yet be too negligent to gratify the delicacy of love: it must, therefore, not only be steady, but watchful and assiduous; beauty must suffer no diminution by inelegance, but every charm must contribute to keep the heart which it contributed to win; whatever would have been concealed as a defect from the lover, must with yet greater diligence be concealed from the husband. The most intimate and tender familiarity, cannot surely be supposed to exclude decorum; and there is a delicacy in every mind which is disgusted at the breach of it, though every mind is not sufficiently attentive to give an offence which it has often received.

I SHALL conclude this paper, as I did my last on the same subject, with a general remark. As they who possess less than they expected cannot be happy, to expatiate in chimerical prospects of felicity is to insure the anguish of disappointment, and to lose the power of enjoyment whatever may be possessed. Let not youth, therefore, imagine, that with all the advantages of nature and education, marriage will be a constant reciprocation of delight, over which externals will have little influence, and which time will rather change than destroy. There is no perpetual source of delight but HOPE: so imperfect is the utmost temporal happiness, that to possess it all is to lose it. We enjoy that which is before us: but when nothing more is possible, all that is attained is insipid. Such is the condition of this life: but let us not, therefore, think it of no value; for to be placed in this life, is to be a candidate for a BETTER.

NUMB. 37. TUESDAY, March 13, 1753.

*Calumniari si quis autem voluerit,  
Quod arbores loquantur, non tantum feræ;  
Fictis jocari nos meminerit fabulis.*

PHÆD.

Let those whom folly prompts to sneer,  
Be told we sport with fable here;  
Be told that Brutes can morals teach,  
And trees like soundest casuists preach.

**T**HOUGH it be generally allowed, that to communicate happiness is the characteristic of virtue, yet this happiness is seldom considered as extending beyond our own species; and no man is thought to become vicious, by sacrificing the life of an animal to the pleasure of hitting a mark. It is, however, certain, that by this act more happiness is destroyed than produced; except it be supposed, that happiness should be estimated, not in proportion to its degree only, but to the rank of the being by whom it is enjoyed; but this is a supposition, which perhaps cannot easily be supported. REASON, from which alone man derives his superiority, should, in the present question, be considered only as SENSIBILITY: a blow produces more pain to a man, than to a brute; because to a man, it is aggravated by a sense of indignity, and is felt as often as it is remembered; in the brute it produces only corporal pain, which in a short time ceases for ever. But it may be justly asserted, that the same degree of pain in both subjects, is in the same degree an evil; and that it cannot be wantonly inflicted, without equal violation of right. Neither does it follow from the contrary positions, that man should abstain from animal food; for by him that kills merely to eat, life is sacrificed only to life; and if man had lived upon fruits and herbs, the greater part of those animals which die to furnish his table, would never have



have lived; instead of increasing the breed as a pledge of plenty, he would have been compelled to destroy them to prevent a famine.

THERE is great difference between killing for food, and for sport. To take pleasure in that by which pain is inflicted, if it is not vicious, is dangerous; and every practice which, if not criminal in itself, yet wears out the sympathizing sensibility of a tender mind, must render human nature proportionably less fit for society. In my pursuit of this train of thought, I considered the inequality with which happiness appears to be distributed among the brute creation, as different animals are in a different degree exposed to the capricious cruelty of mankind; and in the fervor of my imagination, I began to think it possible, that they might participate in a future retribution; especially, as mere matter and motion approach no nearer to sensibility, than to thought: and he, who will not venture to deny that brutes have sensibility, should not hastily pronounce, that they have only a material existence. While my mind was thus busied, the evening stole imperceptibly away; and at length morning succeeded to midnight: my attention was remitted by degrees, and I feel asleep in my chair.

THOUGH the labours of memory and judgment were now at an end, yet fancy was still busy: by this roving wanton I was conducted through a dark avenue, which, after many windings, terminated in a place which she told me was the elysium of birds and beasts. Here I beheld a great variety of animals, whom I perceived to be endowed with reason and speech: this prodigy, however, did not raise astonishment, but curiosity. I was impatient to learn, what were the topics of discourse in such an assembly; and hoped to gain a valuable addition to my remarks upon human life. For this purpose I approached a Horse and an Ass, who seemed to be engaged in serious conversation; but I approached with great caution and humility: for I now considered them as in a state superior to mortality; and I feared to incur the contempt and indignation, which naturally rise at the sight of a tyrant who is divested of his power. My caution was, however, unnecessary,  
for

for they seemed wholly to disregard me ; and by degrees I came near enough to overhear them.

" If I had perished, " said the Ass, " when I was dismissed from the earth, I think I should have been a loser by my existence ; for during my whole life, there was scarce an interval of one hour, in which I did not suffer the accumulated misery of blows, hunger, and fatigue. When I was a colt, I was stolen by a Gypsie, who placed two children upon my back in a pair of panniers, before I had perfectly acquired the habit of carrying my own weight with steadiness and dexterity. By hard fare and ill treatment, I quickly became blind ; and when the family, to which I belonged, went into their winter quarters in Norwood, I was staked as a bet against a couple of geese, which had been found by a fellow who came by, driving before him two of my brethren whom he had overloaded with bags of sand : a halfpenny was thrown up ; and to the inexpressible increase of my calamity, the dealer in sand was the winner,

" WHEN I came to town, I was harnessed with my two wretched associates to a cart, in which my new master had piled up his commodity till it would hold no more. The load was so disproportionate to our strength, that it was with the utmost difficulty and labour dragged very slowly over the rugged pavement of the streets, in which every stone was an almost insuperable obstacle to our progress. One morning very early, as we were toiling up Snow-hill with repeated efforts of strength, that was stimulated, even to agony, by the incessant strokes of a whip, which had already laid our loins bare even to the bone ; it happened, that being placed in the shafts, and the weight pressing hard upon me, I fell down. Our driver regarded my misfortune, not with pity but rage ; and the moment he turned about, he threw a stick with such violence at my head, that it forced out my eye, and passing through the socket into the brain, I was instantly dismissed from that misery, the comparison of which with my present state constitutes great part of its felicity. But you, surely, if I may judge by your stature, and the elegance of  
" you

“ your make, was among the favorites of mankind ;  
 “ you was placed in a higher and a happier station ;  
 “ you was not the slave of indigence, but the pride of  
 “ greatness ; your labour was sport, and your reward  
 “ was triumph, ease, plenty and attendance.”

“ It is true,” replied the STEED, “ I was a favorite :  
 “ but what avails it to be the favorite of caprice, ava-  
 “ rice and barbarity ? My tyrant was a wretch, who  
 “ had gained a considerable fortune by play, particu-  
 “ larly by racing. I had won him many large sums ;  
 “ but being at length excepted out of every match, as  
 “ having no equal, he regarded even my excellence  
 “ with malignity, when it was no longer subservient  
 “ to his interest. Yet I still lived in ease and plenty ;  
 “ and as he was able to sell even my pleasures, though  
 “ my labour was become useless, I had a seraglio in  
 “ which there was a perpetual succession of new beau-  
 “ ties. At last, however, another competitor ap-  
 “ peared : I enjoyed a new triumph by anticipation ;  
 “ I rushed into the field, panting for the contest ; and  
 “ the first heat I put my master in possession of the  
 “ stakes, which amounted to one thousand pounds.  
 “ The proprietor of the mare that I had distanced,  
 “ notwithstanding this disgrace, declared with great  
 “ zeal, that she should run the next day against any  
 “ gelding in the world, for double the sum : my mas-  
 “ ter immediately accepted the challenge ; and told  
 “ him, that he would the next day produce a gelding  
 “ that should beat her : but what was my astonishment  
 “ and indignation, when I discovered that he most  
 “ cruelly and fraudulently intended to qualify me for  
 “ this match upon the spot ; and to sacrifice my life  
 “ at the very moment, in which every nerve should  
 “ be strained in his service.”

“ As I knew it would be in vain to resist, I suffered  
 “ myself to be bound : the operation was performed,  
 “ and I was instantly mounted and spurred on to the  
 “ goal. Injured as I was, the love of glory was still  
 “ superior to the desire of revenge : I determined to  
 “ die as I had lived, without an equal ; and having  
 “ again won the race, I sunk down at the post in an  
 “ agony which soon after put an end to my life.”



WHEN I had heard this horrid narrative, which indeed I remembered to be true, I turned about in honest confusion, and blushed that I was a man. But my reflections were interrupted by the notes of a BLACKBIRD, who was singing the story of his own fate with a melody that irresistibly compelled my attention. By this gentle and harmonious being, I was not treated with equal contempt; he perceived that I listened with curiosity, and, interrupting his song, "Stranger," says he, "though I am, as thou seest, in the fields of Elysium, yet my happiness is not complete; my mate is still exposed to the miseries of mortality, and I am still vulnerable in her. O! stranger, to bribe thy friendship, if peradventure it may reach my love, I will gratify the curiosity with which thy looks enquire after me. I fell by the unprovoked enmity of a man, in that season when the dictates of nature are love. But let not my censure be universal; for as the elegy which I sing, was written by a human being, every human being is not destitute of compassion, nor deaf to the language in which our joys and fears are expressed." He then, after a sweet though short prelude, made the grove again eccho with his song.

The sun had chac'd the winter's snow,  
And kindly loos'd the frost bound soil;  
The melting streams began to flow,  
And plow-men urg'd their annual toil.

'Twas then amid the vernal throng,  
Whom nature wakes to mirth and love,  
A BLACKBIRD rais'd his amorous song,  
And thus it eccho'd thro' the grove:

"O! fairest of the feather'd train,  
"For whom I sing, for whom I burn;  
"Attend with pity to my strain,  
"And grant my love a kind return.  
"See, see, the winter's storms are flown,  
"And Zephyrs gently fan the air!  
"Let us the genial influence own,  
"Let us the vernal pastime share.

"The

- " The Raven plumes his jetty wing,  
 " To please his croaking paramour ;  
 " The Larks responsive love-*tales* sing,  
 " And tell their passion as they soar.  
 " But trust me, love, the Raven's wing  
 " Is not to be compar'd with mine ;  
 " Nor can the Lark so sweetly sing  
 " As I, who strength with sweetness join.  
 " With thee I'll prove the sweets of love,  
 " With thee divide the cares of life ;  
 " No fonder husband in the grove,  
 " Nor none than thee a happier wife.  
 " I'll lead thee to the clearest rill,  
 " Whose streams among the pebbles stray ;  
 " There will we sit and sip our fill,  
 " Or on the flow'ry border play.  
 " I'll guide thee to the thickest brake,  
 " Impervious to the school boy's eye :  
 " For thee the plaister'd nest I'll make,  
 " And on thy downy pinions lie.  
 " To get thee food I'll range the fields,  
 " And cull the best of ev'ry kind ;  
 " Whatever nature's bounty yields,  
 " Or love's assiduous care can find.  
 " And when my lovely mate would stray  
 " To taste the summer's sweets at large,  
 " At home I'll wait the live long day,  
 " And tend at home our infant charge.  
 " When prompted by a mother's care  
 " Thy warmth shall form th' imprison'd young,  
 " With thee the task I'll fondly share,  
 " Or cheer thy labours with my song.  
 He ceas'd his song. The melting dame  
 With tender pity heard his strain ;  
 She felt, she own'd a mutual flame,  
 And hasten'd to relieve his pain.  
 He led her to the nuptial bow'r,  
 And nestled closely to her side,  
 The happiest bridegroom in that hour,  
 And she the most enamour'd bride.

Next morn he wak'd her with a song.—

“ Arise! behold the new born day!

“ The Lark his maddin peal has rung;

“ Arise, my love, and come away!”

Together thro' the fields they stray'd,

And to the verdant riv'lets side,

Renew'd their vows, and hopp'd and play'd,

With honest joy and decent pride.

But O! my muse with pain relates

The mournful sequel of my tale;

Sent by an order of the Fates,

A gunner met them in the vale.

Alarm'd, the lover cry'd, “ My dear,

“ Haste, haste away; from danger fly!

“ Here, gunner, turn thy vengeance, here!

“ O! spare my love, and let me die.”

At him the gunner took his aim;

The aim he took was much too true;

O! had he chose some other game,

Or shot as he had us'd to do! \*

Divided pair! forgive the wrong,

While I with tears your fate rehearse:

I'll join the widow's plaintive song,

And save the lover in my verse.

The emotions which this song produced in my bosom, awaked me; and I immediately recollected, that, while I slept, my imagination had repeated “ An Elegy occasioned by shooting a BLACKBIRD on Valentine's day,” which had a few days before been communicated to me by a gentleman, who is not only eminent for taste, literature and virtue, but for his zeal in defence of that religion, which most strongly inculcates compassion to inferior natures, by the example of its DIVINE AUTHOR, who gave the most stupendous proof of his compassion for ours.

\* Never having killed any thing before or since.





NUMB. 38. SATURDAY, *March* 17, 1753.

Εὖ γὰρ δὴ ὁ ἀποφηνάμενος, τί θεοῖς ὅμοιον ἔχοιμεν,  
 “ ἐνεργεσίαν, εἴπε καὶ ἀλήθειαν.”

PYTHAG. ap. LONGIN.

Pythagoras being asked in what man could resemble the  
 DIVINITY, justly answered, “ in beneficence and  
 “ truth.”

In the Persian Chronicle of the five hundred and thir-  
 teenth year of the HEIGYRA,  
 it is thus written.

Of the Letter of COSROU the Iman.

**I**T pleased our mighty sovereign ABBAS CARASCAN,  
 from whom the kings of the earth derive honour  
 and dominion, to set MIRZA his servant over the pro-  
 vince of Tauris. In the hand of MIRZA, the balance  
 of distribution was suspended with impartiality; and  
 under his administration the weak were protected, the  
 learned received honour, and the diligent became rich:  
 MIRZA, therefore, was beheld by every eye with com-  
 placency, and every tongue pronounced blessings upon  
 his head. But it was observed that he derived no joy  
 from the benefits which he diffused: he became pensive  
 and melancholy; he spent his leisure in solitude; in his  
 palace he sat motionless upon a sofa; and when he went  
 out, his walk was slow, and his eyes were fixed upon  
 the ground: he applied to the business of state with re-  
 luctance; and resolved to relinquish the toil of govern-  
 ment, of which he could no longer enjoy the reward.

He, therefore, obtained permission to approach the  
 throne of our sovereign; and being asked what was his  
 request, he made this reply: “ May the Lord of the  
 “ world forgive the slave whom he has honoured, if  
 “ MIRZA presume again to lay the bounty of ABBAS  
 “ at his feet. Thou hast given me the dominion of a  
 K 3 “ country

“ country, fruitful as the gardens of Damascus ; and a  
 “ city, glorious above all others, except that only  
 “ which reflects the splendor of thy presence. But the  
 “ longest life is a period scarce sufficient to prepare for  
 “ death : all other business is vain and trivial, as the  
 “ toil of emmets in the path of the traveller, under  
 “ whose foot they perish for ever ; and all enjoyment is  
 “ unsubstantial and evanescent, as the colours of the  
 “ bow that appears in the interval of a storm. Suffer  
 “ me, therefore, to prepare for the approach of eter-  
 “ nity ; let me give up my soul to meditation ; let soli-  
 “ tude and silence acquaint me with the mysteries of  
 “ devotion ; let me forget the world, and by the world  
 “ be forgotten, till the moment arrives, in which the  
 “ veil of eternity shall fall, and I shall be found at  
 “ the bar of the ALMIGHTY.” MIRZA then  
 bowed himself to the earth, and stood silent.

By the command of ABBAS it is recorded, that at these words he trembled upon that throne, at the foot-stool of which the world pays homage : he looked round upon his nobles ; but every countenance was pale, and every eye was upon the earth. No man opened his mouth ; and the king first broke silence, after it had continued near an hour.

“ MIRZA, terror and doubt are come upon me. I  
 “ am alarmed, as a man who suddenly perceives that  
 “ he is near the brink of a precipice, and is urged for-  
 “ ward by an irresistible force : but yet I know not,  
 “ whether my danger is a reality or a dream. I am as  
 “ thou art, a reptile of the earth ; my life is a moment,  
 “ and eternity, in which days and years and ages are  
 “ nothing, eternity is before me, for which I also  
 “ should prepare : but by whom then must the Faithful  
 “ be governed ? by those only, who have no fear of  
 “ judgment ? by those only, whose life is brutal, be-  
 “ cause like brutes they do not consider that they shall  
 “ die ? Or who, indeed, are the Faithful ? Are the  
 “ busy multitudes that crowd the city, in a state of per-  
 “ dition ? and is the cell of the Dervise alone the gate  
 “ of Paradise ? To all, the life of a Dervise is not  
 “ possible : to all, therefore, it cannot be a duty. De-  
 “ part to the house which has in this city been prepar-  
 “ ed

“ed for thy residence: I will meditate the reason of  
 “thy request; and may He who illuminates the mind  
 “of the humble, enable me to determine with wisdom.”

MIRZA departed; and on the third day, having received no command, he again requested an audience, and it was granted. When he entered the royal presence, his countenance appeared more chearful; he drew a letter from his bosom, and having kissed it he presented it with his right hand. “My Lord,” said he, “I have learned by this letter, which I received from  
 “COSROU the Iman who now stands before thee, in what  
 “manner life may be best improved. I am enabled to  
 “look back with pleasure, and forward with hope; and  
 “I shall now rejoice still to be the shadow of thy power  
 “at Tauris, and to keep those honours which I so lately  
 “wished to resign.” The King, who had listened to MIRZA with a mixture of surprize and curiosity, immediately gave the letter to COSROU, and commanded that it should be read. The eyes of the court were at once turned upon the hoary sage, whose countenance was suffused with an honest blush; and it was not without some hesitation that he read these words.

“To MIRZA, whom the wisdom of ABBAS our  
 “mighty Lord has honoured with dominion, be everlasting health! When I heard thy purpose to withdraw the blessings of thy government from the thousands of Tauris, my heart was wounded with the arrow of affliction, and my eyes became dim with sorrow. But who shall speak before the king, when he is troubled; and who shall boast of knowledge, when he is distressed by doubt? To thee I will relate the events of my youth, which thou hast renewed before me; and those truths which they taught me, may the Prophet multiply to thee.”

“UNDER the instruction of the physician ALUAZER, I obtained an early knowledge of his art. To those who were smitten with disease, I could administer plants, which the sun has impregnated with the spirit of health. But the scenes of pain, languor, and mortality, which were perpetually rising before me, made me often tremble for myself. I saw the grave open at my feet: I determined, therefore, to contemplate



“ only the regions beyond it, and to despise every ac-  
 “ quifition which I could not keep. I conceived an  
 “ opinion, that as there was no merit but in volun-  
 “ tary poverty, and silent meditation, those who de-  
 “ fired money were not proper objects of bounty; and  
 “ that by all who were proper objects of bounty,  
 “ money was despised. I, therefore, buried mine in  
 “ the earth; and renouncing society, I wandered into  
 “ a wild and sequestered part of the country: my dwel-  
 “ ling was a cave by the side of a hill, I drank the run-  
 “ ning water from the spring, and eat such fruits and  
 “ herbs as I could find. To increase the austerity of my  
 “ life, I frequently watched all night, sitting at the en-  
 “ trance of the cave with my face to the east, resigning  
 “ myself to the secret influences of the Prophet, and ex-  
 “ pecting illuminations from above. One morning after  
 “ my nocturnal vigil, just as I perceived the horizon  
 “ glow at the approach of the sun, the power of sleep  
 “ became irresistible, and I sunk under it. I imagined  
 “ myself still sitting at the entrance of my cell; that  
 “ the dawn increased; and that as I looked earnestly  
 “ for the first beam of day, a dark spot appeared to in-  
 “ tercept it. I perceived that it was in motion; it in-  
 “ creased in size as it drew near, and at length I disco-  
 “ vered it to be an eagle. I still kept my eye fixed sted-  
 “ fastly upon it, and saw it alight at a small distance,  
 “ where I now descried a fox whose two fore legs ap-  
 “ peared to be broken. Before this fox the eagle laid  
 “ part of a kid, which she had brought in her talons,  
 “ and then disappeared. When I awaked I laid my  
 “ forehead upon the ground, and blessed the prophet  
 “ for the instruction of the morning. I reviewed my  
 “ dream, and said thus to myself: COSROU, thou hast  
 “ done well to renounce the tumult, the business, and  
 “ the vanities of life; but thou hast as yet done it on-  
 “ ly in part: thou art still every day busied in the search  
 “ of food, thy mind is not wholly at rest, neither is thy  
 “ trust in PROVIDENCE complete. What art thou  
 “ taught by this vision? If thou hast seen an eagle  
 “ commissioned by HEAVEN to feed a fox that is lame,  
 “ shall not the hand of HEAVEN also supply thee with  
 “ food; when that which prevents thee from procuring

“ it

" it for thyself, is not necessity but devotion? I was  
 " now so confident of a miraculous supply, that I ne-  
 " glected to walk out for my repast, which, after the  
 " first day, I expected with an impatience that left me  
 " little power of attending to any other object: this  
 " impatience, however, I laboured to suppress, and  
 " persisted in my resolution; but my eyes at length  
 " began to fail me, and my knees smote each other; I  
 " threw myself backward, and hoped my weakness  
 " would soon increase to insensibility. But I was sud-  
 " denly roused by the voice of an invisible being who  
 " pronounced these words;" COSROU, I am the Angel  
 who, by the command of the ALMIGHTY, have  
 registered the thoughts of thy heart, which I am now  
 commissioned to reprove. While thou wast attempting  
 to become wise above that which is revealed, thy folly  
 has perverted the instruction which was vouchsafed thee.  
 Art thou disabled as the Fox? Hast thou not rather the  
 powers of the Eagle? Arise, let the Eagle be the ob-  
 ject of thy emulation. To pain and sickness, be thou  
 again the messenger of ease and health. Virtue is not  
 rest, but action. If thou dost good to man, as an evi-  
 dence of thy love to GOD, thy virtue will be exalted  
 from moral to divine; and that happiness which is the  
 pledge of Paradise, will be thy reward upon earth.

" AT these words I was not less astonished than if a  
 " mountain had been overturned at my feet. I humbled  
 " myself in the dust; I returned to the city; I dug up  
 " my treasure; I was liberal, yet I became rich. My  
 " skill in restoring health to the body, gave me fre-  
 " quent opportunities of curing the diseases of the soul.  
 " I put on the sacred vestments; I grew eminent be-  
 " yond my merit; and it was the pleasure of the king  
 " that I should stand before him. Now, therefore, be  
 " not offended; I boast of no knowledge that I have  
 " not received: as the sands of the desert drink up the  
 " drops of rain, or the dew of the morning; so do I  
 " also, who am but dust, imbibe the instructions of the  
 " prophet. Believe then that it is he who tells thee, all  
 " knowledge is prophane, which terminates in thyself;  
 " and by a life wasted in speculation, little even of this  
 " can be gained. When the gates of paradise are thrown

“ open before thee, thy mind shall be irradiated in a  
 “ moment : here thou canst little more than pile error  
 “ upon error ; there thou shalt build truth upon truth :  
 “ Wait, therefore, for the glorious vision ; and in the  
 “ mean time emulate the Eagle. Much is in thy power ;  
 “ and, therefore, much is expected of thee. Though  
 “ the ALMIGHTY only can give virtue ; yet as a  
 “ prince, thou mayst stimulate those to beneficence ;  
 “ who act from no higher motive than immediate interest :  
 “ thou canst not produce the principle, but mayst en-  
 “ force the practice. The relief of the poor is equal,  
 “ whether they receive it from ostentation, or charity ;  
 “ and the effect of example is the same, whether it be  
 “ intended to obtain the favour of GOD or man. Let  
 “ thy virtue be thus diffused ; and if thou believest with  
 “ reverence, thou shalt be accepted above. Farewel.  
 “ May the smile of HIM who resides in the Heaven of  
 “ Heavens, be upon thee ! and against thy name in  
 “ the volume of His will, may happiness be written. !

THE King, whose doubts like those of MIRZA were  
 now removed, looked up with a smile that commu-  
 nicated the joy of his mind. He dismissed the prince to  
 his government ; and commanded these events to be  
 recorded, to the end that posterity may know, “ that  
 “ no life is pleasing to GOD, but that which is use-  
 “ ful to MANKIND !”



NUMB. 39. TUESDAY, *March* 20, 1753.

——— Οδυσσεὺς φύλλοισι καλύψατο, τῷ δ' ἄρ' Ἀθήνη  
 ὕπνον ἐπ' ὀμμασι χεῖν, ἵνα μιν παύσῃε τάχις,  
 Δυσπονέει καμάτοιο.

HOM.

——— Pallas pour'd sweet slumbers on his soul ;  
 And balmy dreams, the gift of soft repose,  
 Calm'd all his pains and banish'd all his woes. POPE.

**I**F every day did not produce fresh instances of the  
 ingratitude of mankind, we might, perhaps, be at  
 a loss,



a loss, why so liberal and impartial a benefactor as SLEEP; should meet with so few historians or panegyrist. Writers are so totally absorbed by the business of the day, as never to turn their attention to that power, whose officious hand so seasonably suspends the burthen of life; and without whose interposition, man would not be able to endure the fatigue of labour however rewarded, or the struggle with opposition however successful.

NIGHT, though she divides to many the longest part of life, and to almost all the most innocent and happy, is yet unthankfully neglected, except by those who pervert her gifts.

THE astronomers, indeed, expect her with impatience, and felicitate themselves upon her arrival: FONTENELLE has not failed to celebrate her praises; and to chide the sun for hiding from his view, the worlds which he imagines to appear in every constellation. Nor have the poets been always deficient in her praises: MILTON has observed of the Night, that it is, "the pleasant time, the cool, the silent."

THESE men may, indeed, well be expected to pay particular homage to night; since they are indebted to her, not only for cessation of pain, but increase of pleasure; not only for slumber, but for knowledge. But the greater part of her avowed votaries are the sons of luxury; who appropriate to festivity the hours designed for rest; who consider the reign of pleasure as commencing, when day begins to withdraw her busy multitudes, and ceases to dissipate attention by intrusive and unwelcome variety; who begin to awake to joy, when the rest of the world sinks into insensibility; and revel in the soft effluence of flattering and artificial lights, which "more shadowy set off the face of things."

WITHOUT touching upon the fatal consequences of a custom, which, as RAMAZZINI observes, will be for ever condemned, and for ever retained; it may be observed, that however Sleep may be put off from time to time, yet the demand is of so importunate a nature, as not to remain long unsatisfied: and if, as some have done, we consider it as the tax of life, we cannot but observe it is a tax that must be paid, unless we could cease to be men; for Alexander declared,  
that

that nothing convinced him that he was not a Divinity, but his not being able to live without Sleep.

To live without Sleep in our present fluctuating state, however desirable it might seem to the lady in *CLELIA*, can surely be the wish only of the young or the ignorant; to every one else, a perpetual vigil will appear to be a state of wretchedness, second only to that of the miserable beings, whom *SWIFT* has in his travels so elegantly described, as "supremely cursed with immortality."

*SLEEP* is necessary to the happy, to prevent satiety and to endear life by a short absence; and to the miserable, to relieve them by intervals of quiet. Life is to most, such as could not be endured without frequent intermissions of existence: *HOMER*, therefore, has thought it an office worthy the goodness of wisdom, to lay *Ulysses* asleep when landed on *Phæacia*.

It is related of *BARRETIER*, whose early advances in literature scarce any human mind has equalled, that he spent twelve hours of the four and twenty in Sleep: yet this appears, from the bad state of his health, and the shortness of his life, to have been too small a respite for a mind so vigorously and intensely employed: it is to be regretted, therefore, that he did not exercise his mind less, and his body more; since by this means it is highly probable, that though he would not then have astonished with the blaze of a comet, he would yet have shone with the permanent radiance of a fixed star.

NOR should it be objected, that there have been many men who daily spent fifteen or sixteen hours in study: for by some of whom this is reported, it has never been done; others have done it for a short time only; and of the rest it appears, that they employed their minds in such operations, as required neither celerity nor strength, in the low drudgery of collating copies, comparing authorities, digesting dictionaries, or accumulating compilations.

MEN of study and imagination are frequently upbraided by the industrious and plodding sons of care, with passing too great a part of their life in a state of inaction. But these defiers of Sleep seem not to remember,

ber, that though it must be granted them that they are crawling about before the break of day, it can seldom be said that they are perfectly awake; they exhaust no spirits, and require no repairs; but lie torpid as a toad in marble, or at least are known to live only by an inert and sluggish loco-motive faculty, and may be said, like a wounded snake, to "dragg their slow length along."

MAN has been long known among philosophers, by the appellation of the microcosm, or epitome of the world: the resemblance between the great and little world, might by a rational observer be detailed to many particulars; and to many more by a fanciful speculatist. I know not in which of these two classes I shall be ranged for observing, that as the total quantity of light and darkness allotted in the course of the year to every region of the earth, is the same, though distributed at various times and in different portions; so perhaps, to each individual of the human species, nature has ordained the same quantity of wakefulness and sleep; though divided by some into a total quiescence and vigorous exertion of their faculties, and blended by others in a kind of twilight of existence, in a state between dreaming and reasoning, in which they either think without action, or act without thought.

THE poets are generally well affected to sleep: as men who think with vigour, they require respite from thought; and gladly resign themselves to that gentle power, who not only bestows rest, but frequently leads them to happier regions, where patrons are always kind, and audiences are always candid, where they are feasted in the bowers of imagination, and crowned with flowers divested of their prickles, and laurels of unfading verdure.

THE more refined and penetrating part of mankind, who take wide surveys of the wilds of life, who see the innumerable terrors and distresses that are perpetually preying on the heart of man, and discern with unhappy perspicuity calamities yet latent in their causes, are glad to close their eyes upon the gloomy prospect, and lose in a short insensibility the remembrance of others miseries and their own. The hero has no higher hope,



hope, than that after having routed legions after legions, and added kingdom to kingdom, he shall retire to milder happiness, and close his days in social festivity. The wit or the sage can expect no greater happiness, than that after having harrassed his reason in deep researches, and fatigued his fancy in boundless excursions, he shall sink at night in the tranquillity of Sleep.

THE poets among all those that enjoy the blessings of Sleep, have been least ashamed to acknowledge their benefactor. How much STATIUS considered the evils of life as asswaged and softened by the balm of slumber, we may discover by that pathetic invocation, which he poured out in his waking nights: and that COWLEY, among the other felicities of his darling solitude, did not forget to number the privilege of sleeping without disturbance, we may learn from the rank that he assigns among the gifts of nature to the poppy; “which is scattered,” says he, “over the fields of corn, that all the needs of man may be easily satisfied, and that bread and sleep may be found together.”

*Si quis invisum Cereri benignæ  
Me putat germen, vehementer errat;  
Illa me in partem recipit libenter*

*Fertilis agri.*

*Meque frumentumque simul per omnes  
Consulens mundo Dea spargit oras;  
Crescite, O! dixit, duo magna susten-*

*tacula vitæ.*

*Carpe, mortalis, mea dona lætus,  
Carpe, nec plantas alias require,  
Sed satur panis, satur et saporis,*

*Cætera sperne.*

He widely errs who thinks I yield  
Precedence in the well cloath'd field,

Tho' mix'd with wheat I grow:

Indulgent Ceres knew my worth,  
And to adorn the teeming earth;

She bade the POPPY blow.

Nor vainly gay the fight to please,

But blest with power mankind to ease,

The Goddess saw me rise:

“Thrive

" Thrive with the life-supporting grain,"

She cry'd, " the solace of the swain,

" The cordial of his eyes.

" Seize, happy mortal, seize the good ;

" My hand supplies thy sleep and food,

" And makes thee truly blest :

" With plenteous meals enjoy the day,

" In slumbers pass the night away,

" And leave to fate the rest.

C. B.

SLEEP, therefore, as the chief of all earthly blessings, is justly appropriated to industry and temperance; the refreshing rest, and the peaceful night, are the portion only of him, who lies down weary with honest labour, and free from the fumes of indigested luxury: it is the just doom of laziness and gluttony, to be inactive without ease, and drowsy without tranquillity.

SLEEP has been often mentioned as the image of death; " so like it," says Sir THOMAS BROWN, " that " I dare not trust it without my prayers:" their resemblance is indeed, apparent and striking; they both, when they seize the body, leave the soul at liberty; and wise is he that remembers of both, that they can be made safe and happy only by VIRTUE.



NUMB. 40. SATURDAY, *March 24, 1753.*

*Solvite tantis animum monstribus,  
Solvite, Superi; rectam in melius  
Vertite mentem.*

SEN.

O! save ye Gods omnipotent and kind,  
From such abhor'd chimeras save the mind!  
In truth's strait path no hideous monsters roar;  
To truth's strait path the wand'ring mind restore.

**I** WENT a few days ago to visit a friend, whose understanding is so much disordered by an injudicious application to study, that he has been some time confined

confined in a mad house. His imagination was always remarkably vigorous and his judgment far from contemptible: but having resolved to admit no proposition which he could not demonstrate to be true, and to proceed in no enquiry till he had perfectly levelled the path before him; his progress was presently stopped, and his mind continued fixed upon problems which no human abilities can solve, till its object became confused, and he mistook for realities the illusions of fancy.

THE unequal distribution of good and evil, the sufferings of virtue, and the enjoyments of vice, had long busied and perplexed his understanding: he could not discover, why a being to whom all things are possible, should leave moral agents exposed to accidental happiness and misery; why a child often languishes under diseases which are derived from a parent, and a parent suffers yet keener anguish by the rebellious ingratitude of a child; why the tenderest affection is often abused by the neglect of indifference, or the insults of brutality; and why vice has external advantages put into her power, which virtue is compelled to renounce.

He considered these phenomena as blemishes in the moral system, and could not suppress romantic wishes to see them removed. These wishes he now believes to be in some degree accomplished; for he conceives himself transported to another planet, peopled with beings like himself, and governed by such laws, as human pride has often dictated to DIVINE WISDOM for the government of the earth: he fancies too, that he is attended by a being of a superior order, who has been commanded to take charge of him during his excursion; and he says the name of this being is AZAIL. But notwithstanding these extravagancies, he will sometimes reason with great subtilty; and perfectly comprehends the force of any argument that is brought against him, though the next moment he will be wandering in the mazes of phrenzy, or busied to accomplish some trifling or ridiculous purpose.

WHEN I entered his room, he was sitting in a contemplative posture, with his eyes fixed upon the ground: he just glanced them upon me, but as I perceived that his imagination was busy, I was not willing to interrupt



rupt it by the intrusion of foreign ideas : I, therefore, seated myself near him, without speaking a word ; and after he had continued in his reverie near a quarter of an hour, he rose up, and seemed by his gestures to take leave of some invisible guest, whom with great ceremony he attended to the door. When he returned, he addressed me with his usual familiarity ; and without expressing any curiosity to know how I had followed him into a region so remote and difficult of access, he began to acquaint me with all that had passed in his imagination.

“ AZAIL,” said he, “ has just promised, that he will to-morrow remove me from this solitary retirement, to the metropolis ; where the advantages that arise from a perfect coincidence of the natural and the moral world, will be more apparent and striking : he tells me, that you have been abroad with him this morning, and have made some discoveries which you are to communicate to me. Come, I know that you find this world very different from that which you left : there, all is confusion and deformity ; good and evil appear to be distributed not by design, but by chance ; and religion is not founded on reason, but faith : here, all is order, harmony, and beauty ; vice itself is only a deep shadow, that gives strength and elegance to other figures in the moral picture : happiness does, indeed, in some degree depend upon externals ; but even external advantages are the appendages of virtue : every man spontaneously believes the rectitude which he sees, and rejoices that a blind assent to propositions which contradict his experience is not exacted.”

To this address I was at a loss how to reply : but some time was happily allowed me for recollection by my friend, who having now exhausted his ideas, lighted a pipe of tobacco, and resigned himself again to meditation. In this interval I determined to accommodate myself to his conceptions, and try what could be effected by decorating some arguments with the machinery of his fancy.

“ IF AZAIL,” said I, “ has referred you to me, I will readily gratify your curiosity : but for my own  
“ part

“ part I am more and more disgusted with this place,  
 “ and I shall rejoice when I return to our own world.  
 “ We have, I confess, been abroad this morning ; but  
 “ though the weather as you see is fine, and the coun-  
 “ try pleasant, yet I have great reason to be dissatis-  
 “ fied with my walk. This, as you have remarked,  
 “ is a retired part of the country ; my discoveries,  
 “ therefore, with respect to the people, have been few ;  
 “ and till to-day, I have seen no object that has much  
 “ excited my curiosity, or could much contribute to  
 “ my information : but just as we had crossed the third  
 “ field from the house, I discovered a man lying near  
 “ the path, who seemed to be perishing with disease  
 “ and want : as we approached, he looked up at us  
 “ with an aspect that expressed the utmost distress, but  
 “ no expectation of relief ; the silent complaint which  
 “ yet scarce implied a petition, melted my heart with  
 “ pity ; I ran to him, and gently raising him from the  
 “ ground, inquired how I could be employed to assist  
 “ him : the man gazed at me with astonishment, and  
 “ while he was making an effort to speak, AZAIL sud-  
 “ denly forced me from him.” Suppress thy pity, said  
 he, for it is impious ; and forbear attempts of relief,  
 for they are vain : hast thou forgot, that happiness and  
 misery are here exactly proportioned to virtue and vice ;  
 and, therefore, that to alleviate the misery, or increase  
 the happiness, is to destroy the equipoise of the balance,  
 and to counterwork the designs of HEAVEN ?

“ I FELT the force of this reproof ; and turning my  
 “ eyes from an object which I could not behold without  
 “ anguish, I soon discovered another person standing at  
 “ some distance and looking toward us : his features  
 “ were fixed in the dead calm of indifference, and ex-  
 “ pressed neither pleasure nor pain : I, therefore, en-  
 “ quired of AZAIL, to what moral class he belonged ;  
 “ what were his virtues, passions, enjoyments, and ex-  
 “ pectations.”

THE man, said AZAIL, who is the subject of thy  
 enquiry, has not deserved, and, therefore, does not  
 suffer positive pain, either of body or mind : he pos-  
 sesses ease and health, and enjoys the temperate gratifi-  
 cation of his natural appetites ; this temperance is his

virtue,

virtue, and this enjoyment its reward. He is destitute of whatever is distinguished upon earth, by the name of *KIND AFFECTIONS* or *SOCIAL VIRTUE*: the kind affections would render his happiness dependent upon others; and the exercise of social virtue presupposes the happiness of others to be dependent upon him. Every individual is here a kind of separate system: among these there can be neither pity nor relief, neither bounty nor gratitude. To cloathe the naked, to feed the hungry, and to comfort the afflicted, can be duties to those only, who are placed where the account of *PROVIDENCE* with *Vice* and *Virtue* is kept open, and the mite of human benevolence may be accepted for either; as the balance is deferred till hereafter, and will at last be stated with the utmost precision and impartiality. If these beings are intended for a future state, it is not requisite they should know it; the *DEITY* would be justified, if they should lose existence and life together. Hope and fear are not necessary to adjust the scale of distributive justice, or to deter them from obtaining private gratifications at the expence of others; for over the happiness of others they have no power: their expectations, therefore, are bounded by the grave; and any calamity that would afford a probable proof of their existence beyond it, would be regarded as the most fortunate event that could befall them. In that of which others complain, they would rejoice; and adore as bounty, that which upon earth has been censured as injustice. "When *AZAIL* had vouchsafed me this information, I earnestly requested that I might no longer continue, where my virtues had no object, where there was no happiness worthy my complacency, nor any misery that I was permitted to relieve."

ALL this while my friend seemed to listen with great attention, and I was encouraged to proceed. "I could not forbear observing to *AZAIL*," said I, "as we returned, that he had exhibited, in a very strong light, the great advantages which are derived from that very constitution of the natural and moral world, which being generally considered as defective, some have concealed with a view to justify *PROVIDENCE*,  
" and



“ and others have displayed as an argument that all things were produced by chance.”—But Sir,” said my friend, hastily interrupting me, it is not merely the unequal distribution, but the existence of evil, that the Stoics denied, and the Epicureans admitted, for the purposes which you suppose; and I can discover, without the assistance of AZAIL, that if moral evil had been excluded, the social affections would have been exercised only in the participation of happiness; pity would have been well exchanged for complacency, and the alleviation of evil for the mutual communication of good.” I now conceived hopes, that I had engaged him in a train of thought, which would by degrees lead him out of all his difficulties; I applauded myself upon the success of my project, and believed I had nothing to do, but to obviate the objection he had started, and to recapitulate my other arguments, of which he had tacitly acknowledged the force. “ My dear friend,” said I, “ you talk of the exclusion of moral evil; but does not the exclusion of moral evil, from a society of human beings placed in a state of probation, appear to be as impossible as to give a circle the properties of a square? and could man, supposing him to have continued impeccable, have lived upon earth in perpetual security from pain? Would he not have been still liable to be crushed by a fall, or wounded by a blow? and is it not easy to shew, that these evils, which unavoidably became probable the moment our world and its first inhabitants were produced, are apparently over-ruled by the WISE CREATOR, and that from these he is perpetually educing good?”

“ THE same act by which man forfeited his original immortality, produced eventually a proof, that it should be restored in a future state; with such circumstances, as more forcibly restrained vice by fear, and encouraged virtue by hope. Man, therefore, was urged by stronger motives to rectitude of life, and a further deviation to ill became more difficult than the first; a new field was opened for the exercise of that virtue, which exercise only can improve. When distress came among us, the relief of distress was ex-

“ altered

“ alted into piety :” What ye did to the sick, and the  
 “ prisoner, says the AUTHOR of our religion, ye did  
 “ to me. But the sufferings of virtue do not only exer-  
 “ cise virtue in others ; they are an earnest of everlast-  
 “ ing felicity : and hope, without any temporary en-  
 “ joyment, is of more worth, than all temporary en-  
 “ joyments without hope. The present system is, in-  
 “ deed, evidently in a state of progression : in this view,  
 “ it will appear to be a work worthy of INFINITE  
 “ WISDOM and GOODNESS ; for no one can complain,  
 “ that an ear of corn rots in the ground, who knows  
 “ that it cannot otherwise spring up, and produce first  
 “ the blade, then the ear, and afterwards an increase  
 “ by which alone it becomes useful.”

I Now paused in expectation of his reply, with the  
 utmost confidence of success : but while I was in fancy  
 congratulating him on the recovery of his understanding,  
 and receiving the thanks of his friends, to the utter con-  
 fusion of my hope he burst into a violent fit of laughter.  
 At first I was not less astonished than disappointed : but  
 I soon discovered, that while I was labouring at my ar-  
 gument, which wholly engrossed my attention, he had  
 found means mischievously to shake the lighted tobacco  
 from his pipe into my coat pocket, which having set fire  
 to my handkerchief, was now finding its way through  
 the lining.

THIS was so learned, rational, and ingenious a con-  
 futation of all I had said, that I could not but retract  
 my error : and as a friend to truth and free enquiry, I  
 recommended the same method of reply to those inge-  
 nious gentlemen, who have discovered, that ridicule is  
 the test of truth ; and I am confident, that if they ma-  
 nage it with dexterity, it will always enable them per-  
 fectly to disconcert an antagonist who triumphs in the  
 strength of his argument, and would otherwise bring  
 contempt upon those who teach PROVIDENCE to govern  
 the world.

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 NUMB. 41. TUESDAY, *March* 27, 1753.
 

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— *Si mutabile pectus*

*Est tibi, consiliis, non curribus, utere nostris,  
Dum potes, et solidis etiamnum sedibus adstas;  
Dumque male optatos nondum premis inscius axes.* OVID.

— Th' attempt forsake,  
And not my chariot but my counsel take,  
While yet securely on the earth you stand;  
Nor touch the horses with too rash a hand. ADDISON.

TO THE ADVENTURER.

SIR, Fleet, *March* 24.

**I** NOW send you the sequel of my story; which had not been so long delayed, if I could have brought myself to imagine, that any real impatience was felt for the fate of MISARGYRUS; who has travelled no unbeaten track to misery, and consequently can present the reader only with such incidents as occur in daily life.

YOU have seen me, Sir, in the zenith of my glory; not dispensing the kindly warmth of an all-chearing sun, but like another Phaeton scorching and blasting every thing around me. I shall proceed, therefore, to finish my career, and pass as rapidly as possible through the remaining vicissitudes of my life.

WHEN I first began to be in want of money, I made no doubt of an immediate supply. The news-papers were perpetually offering directions to men, who seemed to have no other business than to gather heaps of gold for those who place their supreme felicity in scattering it. I posted away, therefore, to one of these advertisers, who by his proposals seemed to deal in thousands; and was not a little chagrined to find, that this general benefactor would have nothing to do with any larger sum than thirty pounds, nor would venture that without a joint note from myself and a reputable house-keeper, or for a longer time than three months.

It



It was not yet so bad with me, as that I needed to solicit surety for thirty pounds: yet partly from the greediness that extravagance always produces, and partly from a desire of seeing the humour of a petty usurer, a character of which I had hitherto lived in ignorance, I condescended to listen to his terms. He proceeded to inform me of my great felicity, in not falling into the hands of an extortioner; and assured me, that I should find him extremely moderate in his demands: he was not, indeed, certain, that he could furnish me with the whole sum, for people were at this particular time extremely pressing and importunate for money; yet as I had the appearance of a gentleman, he would try what he could do, and give me his answer in three days.

At the expiration of the time, I called upon him again; and was again informed of the great demand for money, and that "money was money now:" he then advised me to be punctual in my payment, as that might induce him to befriend me hereafter; and delivered me the money, deducting at the rate of five and thirty per cent, with another panegyric upon his own moderation.

I WILL not tire you with the various practices of usurious oppression; but cannot omit my transaction with Squeeze on Tower-hill, who finding me a young man of considerable expectations, employed an agent to persuade me to borrow five hundred pounds, to be refunded by an annual payment of twenty per cent, during the joint lives of his daughter Nancy Squeeze and myself. The negociator came prepared to enforce his proposal with all his art; but finding that I caught his offer with the eagerness of necessity, he grew cold and languid: "he had mentioned it out of kindness; he would try to serve me: Mr. Squeeze was an honest man, but extremely cautious." In three days he came to tell me, that his endeavours had been ineffectual, Mr. Squeeze having no good opinion of my life: but that there was one expedient remaining; Mrs. Squeeze could influence her husband, and her good will might be gained by a compliment. I waited that afternoon on Mrs. Squeeze, and poured out before her the flatteries which usually gain access to rank and beauty:

I did

I did not then know, that there are places in which the only compliment is a bribe. Having yet credit with a jeweller, I afterwards procured a ring of thirty guineas, which I humbly presented, and was soon admitted to a treaty with Mr. Squeeze. He appeared peevish and backward; and my old friend whispered me, that he would never make a dry bargain: I, therefore, invited him to a tavern. Nine times we met on the affair; nine times I paid four pounds for the supper and claret; and nine guineas I gave the agent for good offices. I then obtained the money, paying ten per cent advance; and at the tenth meeting gave another supper, and disbursed fifteen pounds for the writings.

OTHERS, who stiled themselves brokers, would only trust their money upon goods: that I might, therefore, try every art of expensive folly, I took a house and furnished it. I amused myself with despoiling my moveables of their glossy appearance, for fear of alarming the lender with suspicions; and in this I succeeded so well, that he favoured me with one hundred and sixty pounds upon that which was rated at seven hundred. I then found that I was to maintain a guardian about me, to prevent the goods from being removed. This was, indeed, an unexpected tax; but it was too late to recede; and I comforted myself, that I might prevent a creditor, of whom I had some apprehensions, from seizing, by having a prior execution always in the house.

By such means I had so embarrassed myself, that my whole attention was engaged in contriving excuses, and raising small sums to quiet such as words would no longer mollify. It cost me eighty pounds in presents to Mr. Leech the attorney, for his forbearance of one hundred, which he solicited me to take when I had no need. I was perpetually harrassed with importunate demands, and insulted by wretches, who a few months before would not have dared to raise their eyes from the dust before me. I lived in continual terror, frightened by every noise at the door, and terrified at the approach of every step quicker than common. I never retired to rest, without feeling the justness of the Spanish proverb, "Let him who sleeps too much, borrow the pillow of a debtor:" my sollicitude and vexation kept  
me

me long waking; and when I had closed my eyes, I was pursued or insulted by visionary bailiffs.

WHEN I reflected upon the meanness of the shifts I had reduced myself to; I could not but curse the folly and extravagance that had overwhelmed me in a sea of troubles, from which it was highly improbable that I should ever emerge. I had some time lived in hopes of an estate, at the death of my uncle; but he disappointed me by marrying his housekeeper; and catching an opportunity soon after of quarrelling with me, for settling twenty pounds a year upon a girl whom I had seduced, told me that he would take care to prevent his fortune from being squandered upon prostitutes.

NOTHING now remained, but the chance of extricating myself by marriage; a scheme which, I flattered myself, nothing but my present distress would have made me think on with patience. I determined, therefore, to look out for a tender novice, with a large fortune at her own disposal; and accordingly fixed my eyes upon Miss Biddy Simper. I had now paid her six or seven visits; and so fully convinced her of my being a gentleman and a rake, that I made no doubt that both her person and fortune would be soon mine.

AT this critical time, Miss Gripe called upon me, in a chariot bought with my money, and loaded with trinkets that I had in my days of affluence lavished on her. Those days were now over; and there was little hope that they would ever return. She was not able to withstand the temptation of ten pounds that Talon the bailiff offered her, but brought him into my apartment disguised in a livery; and taking my sword to the window, under pretence of admiring the workmanship, beckoned him to seize me.

DELAY would have been expensive without use, as the debt was too considerable for payment or bail: I, therefore suffered myself to be immediately conducted to jail.

*Vestibulam ante ipsum primisque in faucibus Orci,*

*Lucus & ultrices posuere cubilia curæ:*

VOL. I.

L

*Pallentesque*



*Pallentesque habitant morbi, tristisque senectus,  
Et metus, et maleuada fames, et turpis egestas.*

VIRG.

Just in the gate, and in the jaws of hell,  
Revengeful cares, and sullen sorrows dwell;  
And pale diseases, and repining age;  
Want, fear, and famine's unresisted rage.

DRYDEN.

CONFINEMENT of any kind is dreadful; a prison is sometimes able to shock those, who endure it in a good cause: let your imagination, therefore, acquaint you, with what I have not words to express; and conceive, if possible, the horrors of imprisonment attended with reproach and ignominy, of involuntary association with the refuse of mankind, with wretches who were before too abandoned for society, but being now freed from shame or fear, are hourly improving their vices by consorting with each other.

THERE are, however, a few, whom like myself imprisonment has rather mortified than hardened: with these only I converse; and of these you may perhaps hereafter receive some account from

T Your humble servant,

MISARGYRUS.



NUMB. 42. SATURDAY, *March 31.* 1753.

— *Sua cuique* DEUS *fit dira Cupido.*

VIRG.

Our lusts are Gods, and what they will is fate.

I HAD the misfortune, some time ago, to be in company where a gentleman, who has the honour to be a principal speaker at a disputing society of the first class, was expected. Till this person came in, the conversation was carried on with the chearful easy negligence of sensible good humour: but we soon discovered,

vered, that his discourse was a perpetual effort to betray the company into attempts to prove self-evident propositions ; a practice in which he seems to have followed the example of that deep philosopher, who denied motion, "because," as he said, "a body must move either where it is, or where it is not ; and both suppositions are equally absurd."

His attempt, however, was totally unsuccessful ; till at last he affirmed, that a man had no more power over his own actions, than a clock ; and that the motions of the human machine were determined by irresistible propensities, as a clock is kept going by a weight. This proposition was answered with a loud laugh ; every one treated it as an absurdity which it was impossible to believe ; and to expose him to the ridicule of the company, he was desired to prove what he had advanced, as a fit punishment of his design to engage others to prove the contrary, which, though for a different reason, was yet equally ridiculous. After a long harangue, in which he retailed all the sophistry that he remembered, and much more than he understood, he had the mortification to find, that he had made no proselyte, nor was yet become of sufficient consequence to provoke an antagonist.

I SAT silent ; and as I was indulging my speculations on the scene which chance had exhibited before me, I recollected several incidents which convinced me, that most of the persons who were present had lately professed the opinion which they now opposed ; and acted upon that very principle which they derided as absurd, and appeared to detest as impious.

THE company consisted of Mr. TRAFFIC a wealthy merchant ; Mr. COURTLY, a commissioner of a public office ; Mr. GAY, a gentleman in whose conversation there is a higher strain of pleasantry and humour, than in any other person of my acquaintance ; and MYRTILLA, the wife of our friend at whose house we were assembled to dine, and who during this interval was engaged by some unexpected business in another room.

THOSE incidents which I then recollected, I will now relate : nor can any of the persons whom I have

thus ventured to name, be justly offended ; because that, which is declared not to be the effect of choice, cannot be considered as the object of censure.

WITH Mr. TRAFFIC I had contracted an intimacy in our younger days, which, notwithstanding the disparity of our fortune, has continued till now. We had both been long acquainted with a gentleman, who, though his extensive trade had contributed to enrich his country, was himself by sudden an inevitable losses, become poor : his credit, however, was still good ; and by the risque of a certain sum, it was still possible to retrieve his fortune. With this gentleman we had spent many a social hour ; we had habitually drank his health when he was absent, and always expressed our sentiments of his merit in the highest terms. In this exigency, therefore, he applied to me, and communicated the secret of his distress ; a secret, which is always concealed by a generous mind till it is extorted by torture that can no longer be borne : he knew my circumstances too well, to expect the sum that he wanted from my purse ; but he requested that I would, to save him from the pain and confusion of such a conversation, communicate his request, and a true state of his affairs to Mr. TRAFFIC : “ for” says he, “ though I could raise double the sum upon my own personal security ; yet I would no more borrow of a man without acquainting him at what risque he lends, than I would solicit the insurance of a ship at a common premium, when I knew by private intelligence, that she could swim no longer than every pump was at work.”

I UNDERTOOK this business with the utmost confidence of success. Mr. TRAFFIC heard the account of our friend's misfortunes with great appearance of concern ; “ he warmly commended his integrity, and “ lamented the precarious situation of a trader, whom “ œconomy and diligence cannot secure from calamities, which are brought upon others only by profusion and riot : but as to the money, he said, that I “ COULD NOT expect him to venture it without security ; that my friend himself COULD NOT wonder “ that his request was refused, a request with which “ indeed,



“ indeed, said he, I CANNOT POSSIBLY comply.” Whatever may be thought of the free agency of myself and my friend, which Mr. TRAFFIC had made no scruple to deny in a very interesting particular ; I believe every one will readily admit, that Mr. TRAFFIC was neither free in speculation nor fact : for he can be little better than a machine actuated by avarice, who had not power to spare one thousand pounds from two hundred times the sum, to prevent the immediate ruin of a man, in whose behalf he had been so often liberal of praise, with whom his social enjoyments had been so long connected, and for whose misfortunes he was sensibly touched.

SOON after this disappointment, my unhappy friend became a bankrupt, and applied to me once more, to solicit Mr. COURTLY for a place in his office. By Mr. COURTLY I was received with great friendship ; he was much affected with the distresses of my friend ; he generously gave me a bank note, which he requested me to apply to his immediate relief in such a manner as would least wound his delicacy ; and promised that the first vacancy he should be provided for : but when the vacancy happened, of which I had the earliest intelligence, he told me with evident compunction and distress, “ that he COULD NOT POSSIBLY fulfil his promise, for that a very great man had recommended “ one of his domestics, whose solicitation for that reason it was NOT IN HIS POWER to refuse.” This gentleman, therefore, had also professed himself a machine ; and, indeed, he appears to have been no less the instrument of ambition, than Mr. TRAFFIC of avarice.

MR. GAY, the wit, besides that he has very much the air of a free agent, is a man of deep penetration, great delicacy, and strong compassion : but in direct opposition to all these great and good qualities, he is continually entangled in difficulties, and precipitated not only into indecency and unkindness, but impiety, by his love of ridicule. I remembered, that I had lately expostulated with him about this strange perversion of his abilities in these terms : “ Dear Charles, it amazes “ me that you should rather affect the character of a

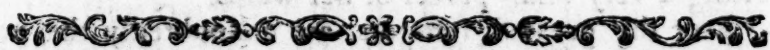
“ merry fellow, than a wise man ; that you should  
“ mortify a friend, whom you not only love but es-  
“ teem ; wantonly mangle a character which you  
“ reverence, betray a secret, violate truth, and sport  
“ with the doctrines and the practice of a religion  
“ which you believe, merely for the pleasure of be-  
“ ing laughed at.” I remember too, that when he  
had heard me out, he shrugged up his shoulders, and  
greatly extending the longitudinal dimensions of his  
countenance, “ All this,” said he, “ is very true ;  
“ but if I was to be hanged I COULD NOT HELP IT.”  
Here was another declaration in favour of fatality.  
Poor GAY professes himself a slave rather to vanity than  
to vice, and patiently submits to the most ridiculous  
drudgery without one struggle for freedom.

OF the lady I am unwilling to speak with equal plain-  
ness ; but I hope MYRTYLLA will allow me to plead an  
IRRESISTIBLE IMPULSE, when she reflects, that I have  
heard her lament that she is herself urged by an IRRE-  
SISTIBLE IMPULSE TO PLAY. I remembered, that I had,  
at the request of my friend, taken an opportunity when  
we were alone, indirectly to represent the pernicious con-  
sequences of indulging so preposterous an inclination. She  
perceived my design ; and immediately accused her-  
self with an honest sensibility that burst into tears : but  
at the same time told me, “ that she was NO MORE  
“ ABLE to refrain from CARDS than to FLY :” and a  
few nights afterwards I observed her chairmen waiting  
at the door of a great lady, who seldom sees company  
but on a Sunday, and then has always the happiness  
of engaging a brilliant assembly at cards.

AFTER I had recollected these incidents, I looked  
with less contempt upon our NECESSITARIAN ;  
and, to confess a truth, with less esteem upon his pre-  
sent opponents. I took for granted, that this gentle-  
man’s opinion proceeded from a consciousness, that he  
was himself the slave of some or all of those vices and  
follies ; and that he was prompted by something like  
benevolence, to communicate to others a discovery, by  
which alone he had been able to quiet his own mind,  
and to regard himself rather as an object of pity than  
contempt. And indeed, no man, without great incon-  
gruity,

gruity, can affirm that he has powers which he does not exert, when to exert them is evidently his highest interest; nor should he be permitted to arrogate the dignity of a free agent, who has once professed himself to be the mere instrument of necessity.

WHILE I was making these reflections, the husband of MYRTYLLA came in; and to atone for any dishonour, which custom or prejudice may suppose to be reflected upon him by the unhappy FATALITY of his wife, I shall refer to him as an incontestible proof, that though there are some who have sold themselves to do evil, and become the bondmen of iniquity, yet there are others who preserve the birthright of beings that are placed but a little lower than the angels; and who may without reproach deny the doctrine of necessity, by which they are degraded to an equality with brutes that perish. I acknowledge, indeed, that my friend has motives from which he acts; but his motives receive their force from reason illuminated by REVELATION, and conscience invigorated by hope. I acknowledge too, that he is under subjection to a master; but let it be remembered, that it is to HIM only, "whose service is perfect freedom."



NUMB. 43. TUESDAY, *April 3, 1753.*

*Mobilitate viget* —————

VIRG.

Its life is motion.

To the ADVENTURER.

S I R,

*March 12, 1753.*

THE adulteration of the copper-coin, as it is highly pernicious to trade in general, so it more immediately affects the itinerant branches of it. Among these, at present, are to be found the only circulators of base metal; and, perhaps, the only dealers, who are obliged to take in payment such counterfeits, as will find a currency no where else, and



yet they are not allowed to raise the price of their commodities, though they are abridged of so considerable a portion of their profits.

A TYBURN execution, a duel, a most terrible fire, or a horrid barbarous bloody cruel and inhuman murder, was wont to bring in vast revenues to the lower class of pamphleteers, who get their livelihood by vending these diurnal records publickly in the streets: but since half-pence have been valued at no more than five-pence the pound weight, these occasional pieces will hardly answer the expences of printing and paper; and the servant maid, who used to indulge her taste for polite literature, by purchasing fifty new playhouse-songs, or a whole poetical sheet of the Yorkshire garland or Gloucestershire tragedy, for a half-penny, can now scarcely procure more than one single slip of *I love Sue*, or the *Lovier's* complaint.

It is also remarkable, that the park no longer echoes with the shrill cry of "Toothpicks! Take you six, your honour, for a halfpenny," as it did when half-pence were half-pence worth. The vender contents herself with silently presenting her little portable shop; and guards against the rapacity of the buyer, by exhibiting a very small parcel of her wares.

BUT the greatest sufferers are undoubtedly the numerous fraternity of beggars; for, as things are circumstanced, it would be almost as profitable to work as to beg, were it not that many more are now induced to deal out their charity in what is of no other use to themselves, in the hope of receiving seven-fold in return. Indeed, since the usual donation has been so much lessened in its value, the beggars have been observed to be more vociferous and importunate. One of these orators, who takes his stand at Spring-gardens, now enforces his piteous complaint, with "Good Christians, one GOOD half-penny to the stone-blind;" and another, who tells you he has lost the use of his precious limbs, addresses your compassion by shewing a bad half-penny, and declaring that he is ready to perish with hunger, having tried it in vain at twenty-three places to buy a bit of bread. Farthings, we are told, were formerly called in by the beggars, as they

they threatened the ruin of their community. I should not wonder, therefore, if this publick-spirited people were also to put a stop to the circulation of bad half-pence, by melting them down from time to time as they come into their hands. The experiment is worth making; and I am assured, that, for some end or other, orders will be issued out from the king of the beggars, to bring all their adulterated copper to their mint in the Borough, or to their foundery in Moorfields.

I WAS led to the consideration of this subject by some half-pence I had just received in change; among which one in particular attracted my regard, that seemed once to have borne the profile of King William, now scarcely visible, as it was very much battered, and besides other marks of ill usage had a hole through the middle. As it happened to be the evening of a day of some fatigue, my reflexions did not much interrupt my propensity to sleep, and I insensibly fell into a kind of half-slumber; when to imagination the half-penny, which then lay before me upon the table, erected itself upon its rim, and from the royal lips stamped on its surface articulately uttered the following narration.

“SIR! I shall not pretend to conceal from you  
 “the illegitimacy of my birth, or the baseness of my  
 “extraction: and though I seem to bear the venerable  
 “marks of old age, I received my being at Birming-  
 “ham not six months ago. From thence I was tran-  
 “sported, with many of my brethren of different dates,  
 “characters, and configurations, to a Jew-pedlar in  
 “Dukes-place, who paid for us in specie scarce a  
 “fifth part of our nominal and extrinsic value. We  
 “were soon after separately disposed of, at a more  
 “moderate profit, to coffee-houses, chop-houses,  
 “chandler-shops and gin-shops.

“I HAD not been long in the world, before an in-  
 “genious transmuter of metals laid violent hands on  
 “me; and observing my thin shape and flat surface,  
 “by the help of a little quick-silver exalted me into a  
 “shilling. Use, however, soon degraded me again to my  
 “native low station; and I unfortunately fell into the  
 L 5. “possession

possession of an urchin just breeched, who received me as a Christmas-box of his godmother.

A LOVE of money is ridiculously instilled into children so early, that before they can possibly comprehend the use of it, they consider it as of great value : I lost, therefore, the very essence of my being in the custody of this hopeful disciple of avarice and folly ; and was kept only to be looked at and admired : but a bigger boy after a while snatched me from him, and released me from my confinement.

I NOW underwent various hardships among his play-fellows, and was kicked about, hustled, tossed up and chucked into holes ; which very much battered and impaired me : but I suffered most by the pegging of tops, the marks of which I have borne about me to this day. I was in this state the unwitting cause of rapacity, strife, envy, rancour, malice and revenge, among the little apes of mankind ; and became the object and the nurse of those passions which disgrace human nature, while I appeared only to engage children in innocent pastimes. At length I was dismissed from their service, by a throw with a barrow-woman for an orange.

FROM her it is natural to conclude, I posted to the gin-shop ; where, indeed, it is probable I should have immediately gone, if her husband, a foot-soldier, had not wrested me from her, at the expence of a bloody nose, black eye, scratched face, and torn regimentals. By him I was carried to the Mall in St. James's Park ; where—I am ashamed to tell how I parted from him—Let it suffice, that I was soon after safely deposited in a night-cellar.

FROM hence I got into the coat-pocket of a BLOOD, and remained there with several of my brethren for some days unnoticed. But one evening, as he was reeling home from the tavern, he jirked a whole handful of us through a sash-window into the dining-room of a tradesman, who he remembered had been so unmannerly to him the day before, as to desire payment of his bill. We reposed



“ posed in soft ease on a fine Turkey carpet till the next  
 “ morning, when the maid swept us up; and some  
 “ of us were allotted to purchase tea, some to buy  
 “ snuff, and I myself was immediately trucked away at  
 “ the door for the Sweetheart's Delight.

“ IT is not my design to enumerate every little ac-  
 “ cident that has befallen me, or to dwell upon trivial  
 “ and indifferent circumstances, as is the practice of  
 “ those important egotists, who write narratives, me-  
 “ moirs, and travels. As useless to the community as  
 “ my single self may appear to be, I have been the  
 “ instrument of much good and evil in the intercourse  
 “ of mankind: I have contributed no small sum to the  
 “ revenues of the crown, by my share in each news  
 “ paper; and in the consumption of tobacco, spiritu-  
 “ ous liquors, and other taxable commodities. If I  
 “ have encouraged debauchery, or supported extra-  
 “ vagance; I have also rewarded the labours of indus-  
 “ try, and relieved the necessities of indigence. The  
 “ poor acknowlege me as their constant friend; and  
 “ the rich, though they affect to slight me, and treat  
 “ me with contempt, are often reduced by their fol-  
 “ lies to distresses which it is even in my power to  
 “ relieve.

“ THE present exact scrutiny into our constitution  
 “ has, indeed, very much obstructed and embarrassed  
 “ my travels; though I could not but rejoice in my  
 “ condition last Tuesday, as I was debarred having  
 “ any share in maiming, bruising and destroying the  
 “ innocent victims of vulgar barbarity: I was happy  
 “ in being confined to the mock-encounters with fea-  
 “ thers and stuffed leather; a childish sport, rightly  
 “ calculated to initiate tender minds in arts of cruel-  
 “ ty, and prepare them for the exercise of inhumanity  
 “ on helpless animals!

“ I SHALL conclude, Sir, with informing you by  
 “ what means I came to you in the condition you  
 “ see. A CHOICE SPIRIT, a member of the Kill-  
 “ Care Club, broke a link-boy's pate with me last  
 “ night, as a reward for lighting him across the ken-  
 “ nel. The lad wasted half his tar-flambeau in  
 “ looking for me; but I escaped his search, being  
 “ lodged

“lodged snugly against a post. This morning a parish girl picked me up, and carried me with raptures to the next baker’s shop to purchase a roll. The master, who was church-warden, examined me with great attention, and then gruffly threatening her with Bridewell for putting-off bad-money, knocked a nail through my middle, and fastened me to the counter: but the moment the poor hungry child was gone, he whipt me up again, and sending me away with others in charge to the next customer, gave me this opportunity of relating my adventures to you.”

WHEN I awaked, I found myself so much invigorated by my nap, that I immediately wrote down the strange story which I had just heard, and as it is not totally destitute of use and entertainment, I have sent it to you, that by means of your paper it may be communicated to the public.

A

I am, SIR,

Your humble Servant,

TIM. TURNPENNY.



NUMB. 44. SATURDAY, April 7, 1753.

*Arcanum neque tu scrutaberis ullius unquam ;  
Commissumque teges, et vino tortus, et irâ.*

HOR.

Strive not

Your patron’s bosom to explore ;

And let not wine or anger wrest

Th’ intrusted secret from your breast.

FRANCIS.

I OWE the following paper to an unknown correspondent, who sent it to Mr. Payne a few days ago, directed to the ADVENTURER. As I have no objection to the general principles upon which it is written, I have taken the first opportunity to communicate it to the

the public: the subject is unquestionably of great importance; and as I think it is far from being exhausted, it may possibly produce another lucubration.

**A**MONGST all the beauties and excellencies of the ancient writers, of which I profess myself an admirer, there are none which strike me with more veneration, than the precepts they have delivered to us for our conduct in society. The fables of the poets, and the narrations of the historians, amaze and delight us with their respective qualifications: but we feel ourselves particularly concerned, when a moral virtue, or a social obligation is set before us, the practice of which is our indispensable duty: and, perhaps, we are more ready to observe these instructions, or at least acquiesce sooner in the propriety of them, as the authority of the teacher is unquestionable, the address not particularly confined or levelled, and the censure consequently less dogmatical.

OF all the virtues which the antients possessed, the zeal and fidelity of their friendships appear to me as the highest distinctions of their characters. Private persons, and particular affinities amongst them, have been long celebrated and admired: and if we examine their conduct as companions, we shall find, that the rites of their religion were not more sacred, more strongly ratified, or more severely preserved, than their laws of society.

THE table of friendship, and the altar of sacrifice, were equally uncontaminated: the mysteries of Bacchus were enveloped with as many leaves as those of Ceres; and the profanation of either deity, excluded the offenders from the assemblies of men: the revealer was judged accursed, and impiety was thought to accompany his steps.

WITHOUT inveighing against the practice of the present times, or comparing it with that of the past, I shall only remark, that if we cannot meet together upon the honest principles of social beings, there is reason to fear, that we are placed in the most unfortunate and lamentable *Æra* since the creation of mankind. It is not the increase of vices inseparable from humanity



ty that alarms us, the riots of the licentious, or the outrages of the profligate; but it is the absence of that integrity, the neglect of that virtue, the contempt of that honour, which by connecting individuals formed society, and without which society can no longer subsist.

Few men are calculated for that close connection, which we distinguish by the appellation of friendship; and we well know the difference between a friend and an acquaintance: the acquaintance is in a post of progression; and after having passed through a course of proper experience, and given sufficient evidence of his merit, takes a new title, and ranks himself higher. He must now be considered as in a place of consequence; in which all the ornaments of our nature are necessary to support him. But the great requisites, those without which all others are useless, are fidelity and taciturnity. He must not only be superior to loquacious imbecility, he must be well able to repress the attacks of curiosity, and to resist those powerful engines that will be employed against him, wine and resentment. Such are the powers that he must constantly exert, after a trust is reposed in him: and that he may not overload himself, let him not add to his charge, by his own enquiries; let it be a devolved, not an acquired commission. Thus accoutred,

—Sub *isidem*

*Sit trabibus, fragilemque mecum*

*Solvat Phaselon.*

—They, who mysteries reveal,  
Beneath my roof shall never live,  
Shall never hoist with me the doubtful sail. FRANCIS.

THERE are as few instigations in this country to a breach of confidence, as sincerity can rejoice under. The betrayer is for ever shut out from the ways of men, and his discoveries are deemed the effects of malice. We wisely imagine, he must be actuated by other motives than the promulgation of truth; and we receive his evidence, however we may use it, with contempt. Political exigencies may require a ready reception of

such

such private advices: but though the necessities of government admit the intelligence, the wisdom of it but barely encourages the intelligencer. There is no name so odious to us, as that of an Informer. The very alarm in our streets at the approach of one, is a sufficient proof of the general abhorrence of this character.

SINCE these are the consequential conditions upon which men acquire this denomination, it may be asked, what are the inducements to the treachery. I do not suppose it always proceeds from the badness of the mind; and indeed I think it is impossible that it should: weakness discovers, what malignity propagates; 'till at last, confirmation is required, with all the solemnity of proof, from the first author of the report; who only designed to gratify his own loquacity, or the importunity of his companion. An idle vanity inclines us to enumerate our parties of mirth and friendship; and we believe our importance is increased, by a recapitulation of the discourse, of which we were such distinguished sharers: and to shew that we were esteemed fit to be entrusted with affairs of great concern and privacy, we notably give in our detail of them.

THERE is, besides, a very general inclination amongst us to hear a secret, to whomsoever it relates, known or unknown to us, of whatever import, serious or trifling, so it be but a secret: the delight of telling it, and of hearing it, are nearly proportionate and equal. The possessor of the valuable treasure, appears indeed rather to have the advantage; and he seems to claim his superiority. I have discovered at once in a large company, by an air and deportment that is assumed upon such occasions, who it is that is conscious of this happy charge: he appears restless and full of doubt for a considerable time; has frequent consultations with himself, like a bee undetermined where to settle in a variety of sweets; 'till at last, one happy ear attracts him more forcibly than the rest, and there he fixes, "stealing and giving odours."

In a little time it becomes a matter of great amazement, that the whole town is as well acquainted with the story, as the two who were so busily engaged; and the

the consternation is greater, as each reporter is confident, that he only communicated it to one person. "A report," says STRADA, "thus transmitted from one to one, is like a drop of water at the top of a house; it descends but from tile to tile, yet at last makes its way to the gutter, and then is involved in the general stream." And if I may add to the comparison, the drop of water, after its progress through all the channels of the streets, is not more contaminated with filth and dirt, than a simple story, after it has passed through the mouths of a few modern tale-bearers.



NUMB. 45. TUESDAY, April 10, 1753.

*Nulla fides regni sociis, omnisque potestas  
Impatiens consortis erit.*

LUCAN.

No faith of partnership dominion owns;  
Still discord hovers o'er divided thrones.

IT is well known, that many things appear plausible in speculation, which can never be reduced to practice; and that of the numberless projects that have flattered mankind with theoretical speciousness, few have served any other purpose than to shew the ingenuity of their contrivers. A voyage to the moon, however romantic and absurd the scheme may now appear, since the properties of air have been better understood, seemed highly probable to many of the aspiring wits in the last century, who began to doat upon their glossy plumes, and fluttered with impatience for the hour of their departure:

————— *Pereant vestigia mille.*

*Ante fugam, absentemque ferit gravis ungula campum.*

Hills, vales, and floods appear already crost;  
And, e'er he starts, a thousand steps are lost. POPE.

AMONG the fallacies which only experience can detect, there are some of which scarcely experience itself can destroy the influence; some which, by a captivat-  
ing



ing shew of indubitable certainty, are perpetually gaining upon the human mind ; and which, though every trial ends in disappointment, obtain new credit as the sense of miscarriage wears gradually away, persuade us to try again what we have tried already, and expose us by the same failure to double vexation.

OF this tempting, this delusive kind, is the expectation of great performances by confederated strength. The speculatist, when he has carefully observed how much may be performed by a single hand, calculates by a very easy operation the force of thousands, and goes on accumulating power till resistance vanishes before it ; then rejoices in the success of his new scheme, and wonders at the folly or idleness of former ages, who have lived in want of what might so readily be procured, and suffered themselves to be debarred from happiness by obstacles which one united effort would have so easily surmounted.

BUT this gigantic phantom of collective power vanishes at once into air and emptiness, at the first attempt to put it into action. The different apprehensions, the discordant passions, the jarring interests of men, will scarcely permit that many should unite in one undertaking.

OF a great and complicated design, some will never be brought to discern the end ; and of the several means by which it may be accomplished, the choice will be a perpetual subject of debate, as every man is swayed in his determination by his own knowledge or convenience. In a long series of action, some will languish with fatigue, and some be drawn off by present gratifications ; some will loiter because others labour, and some will cease to labour because others loiter : and if once they come within prospect of success and profit, some will be greedy and others envious ; some will undertake more than they can perform, to enlarge their claims of advantage ; some will perform less than they undertake, lest their labours should turn chiefly to the benefit of others.

THE history of mankind informs us, that a single power is very seldom broken by a confederacy. States of different interests, and aspects malevolent to each other,

other, may be united for a time by common distress; and in the ardour of self-preservation fall unanimously upon an enemy, by whom they are all equally endangered. But if their first attack can be withstood, time will never fail to dissolve their union: success and miscarriage will be equally destructive: after the conquest of a province, they will quarrel in the division; after the loss of a battle, all will be endeavouring to secure themselves by abandoning the rest.

FROM the impossibility of confining numbers to the constant and uniform prosecution of a common interest, arises the difficulty of securing subjects against the incroachment of governors. Power is always gradually stealing away from the many to the few, because the few are more vigilant and consistent; it still contracts to a smaller number, till in time it centers in a single person.

THUS all the forms of government instituted among mankind, perpetually tend towards monarchy; and power, however diffused through the whole community, is by negligence or corruption, commotion or distress, reposed at last in the chief magistrate.

“THERE never appear,” says SWIFT, “more than five or six men of genius in an age; but if they were united, the world could not stand before them.” It is happy, therefore, for mankind, that of this union there is no probability. As men take in a wider compass of intellectual survey, they are more likely to chuse different objects of pursuit; as they see more ways to the same end, they will be less easily persuaded to travel together; as each is better qualified to form an independent scheme of private greatness, he will reject with greater obstinacy the project of another; as each is more able to distinguish himself as the head of a party, he will less readily be made a follower or an associate.

THE reigning philosophy informs us, that the vast bodies which constitute the universe, are regulated in their progress through the ethereal spaces, by the perpetual agency of contrary forces; by one of which they are restrained from deserting their orbits, and losing themselves in the immensity of heaven; and held

held off by the other from rushing together, and clustering round their centre with everlasting cohesion.

THE same contrariety of impulse may be perhaps discovered in the motions of men: we are formed for society, not for combination; we are equally unqualified to live in a close connection with our fellow beings, and in total separation from them; we are attracted towards each other by general sympathy, but kept back from contact by private interests.

SOME philosophers have been foolish enough to imagine, that improvements might be made in the system of the universe, by a different arrangement of the orbs of heaven; and politicians, equally ignorant and equally presumptuous, may easily be led to suppose, that the happiness of our world would be promoted by a different tendency of the human mind. It appears, indeed, to a slight and superficial observer, that many things impracticable in our present state, might be easily effected, if mankind were better disposed to union and co-operation: but a little reflection will discover, that if confederacies were easily formed, they would lose their efficacy, since numbers would be opposed to numbers, and unanimity to unanimity; and instead of the present petty competitions of individuals or single families, multitudes would be supplanting multitudes, and thousands plotting against thousands.

THERE is no class of the human species, of which the union seems to have been more expected, than of the learned: the rest of the world have almost always agreed, to shut scholars up together in colleges and cloisters; surely not without hope, that they would look for that happiness in concord, which they were debarred from finding in variety; and that such conjunctions of intellect would recompense the munificence of founders and patrons, by performances above the reach of any single mind.

BUT DISCORD, who found means to roll her apple into the banquetting chamber of the Goddesses, has had the address to scatter her laurels in the seminaries of learning. The friendship of students and of beauties is for the most part equally sincere, and equally durable: as both depend for happiness on the regard of others,



others, on that of which the value arises merely from comparison, they are both exposed to perpetual jealousies, and both incessantly employed in schemes to intercept the praises of each other.

I AM, however, far from intending to inculcate, that this confinement of the studious to studious companions, has been wholly without advantage to the public: neighbourhood, where it does not conciliate friendship, incites competition; and he that would contentedly rest in a lower degree of excellence, where he had no rival to dread, will be urged by his impatience of inferiority to incessant endeavours after great attainments.

THESE stimulations of honest rivalry, are, perhaps, the chief effects of academies and societies; for whatever be the bulk of their joint labours, every single piece is always the production of an individual, that owes nothing to his colleagues but the contagion of diligence, a resolution to write because the rest are writing, and the scorn of obscurity while the rest are illustrious.

T



NUMB. 46. SATURDAY, *April 14,* 1753.

Μισῶ μνήμονα Συμπότην

Prov. Gr.

Far from my table be the tell-tale guest.

IT has been remarked, that men are generally kind in proportion as they are happy; and it is said even of the devil, that he is good humoured when he is pleased. Every act, therefore, by which another is injured, from whatever motive, contracts more guilt and expresses greater malignity, if it is committed in those seasons which are set apart to pleasantry and good humour, and brightened with enjoyments peculiar to rational and social beings.

DETRACTION

DETRACTION is among those vices, which the most languid virtue has sufficient force to prevent ; because, by detraction, that is not gained which is taken away : “ he, who filches from me my good name,” says SHAKESPEARE, “ enriches not himself, but makes me “ poor indeed :” as nothing, therefore, degrades human nature more than detraction, nothing more disgraces conversation. The detractor, as he is the lowest moral character, reflects greater dishonour upon his company, than the hangman ; and he, whose disposition is a scandal to his species, should be more diligently avoided, than he who is scandalous only by his office.

BUT for this practice, however vile, some have dared to apologize, by contending, that the report, by which they injured an absent character, was true : this, however, amounts to no more, than that they have not complicated malice with falsehood, and that there is some difference between detraction and slander. To relate all the ill that is true of the best man in the world, would probably render him the object of suspicion and distrust ; and if this practice was universal, mutual confidence and esteem, the comforts of society, and the endearments of friendship, would be at an end.

THERE is something unspeakably more hateful in those species of villainy by which the law is evaded, than in those by which it is violated and defied. Courage has sometimes preserved rapacity from abhorrence, as beauty has been thought to apologize for prostitution ; but the injustice of cowardice is universally abhorred, and like the leudness of deformity has no advocate. Thus hateful are the wretches who detract with caution ; and while they perpetrate the wrong, are solicitous to avoid the reproach : they do not say, that Chloë forfeited her honour to Lysander ; but they say, that such a report has been spread they know not how true. Those who propagate these reports, frequently invent them ; and it is no breach of charity to suppose this to be always the case ; because no man who spreads detraction, would have scrupled to produce it ; and he who should diffuse poison in a brook, would scarce be acquitted of a malicious design, though he should allege, that

that he received it of another who is doing the same elsewhere.

WHATEVER is incompatible with the highest dignity of our nature, should indeed be excluded from our conversation : as companions, not only that which we owe to ourselves but to others, is required of us ; and they who can indulge any vice in the presence of each other, are become obdurate in guilt and insensible to infamy.

REVERENCE THY SELF, is one of the sublime precepts of that amiable philosopher, whose humanity alone was an incontestible proof of the dignity of his mind. PYTHAGORAS, in his idea of virtue, comprehended intellectual purity ; and he supposed, that by him who revered himself, those thoughts would be suppressed by which a being capable of virtue is degraded : this divine precept evidently presupposes a reverence of others, by which men are restrained from more gross immoralities ; and with which he hoped a reverence of self would also co-operate as an auxiliary motive.

THE great duke of MARLBOROUGH, who was perhaps the most accomplished gentleman of his age, would never suffer any approaches to obscenity in his presence ; and it was said by the late lord Cobham, that he did not reprove it as an immorality in the speaker, but resented it as an indignity to himself : and it is evident, that to speak evil of the absent, to utter lewdness, blasphemy, or treason, must degrade not only him who speaks, but those who hear ; for surely that dignity of character which a man ought always to sustain, is in danger, when he is made the confidant of treachery, detraction, impiety, or lust : for he, who in conversation displays his own vices, imputes them ; as he who boasts to another of a robbery, presupposes that he is a thief.

It should be a general rule, never to utter any thing in conversation which would justly dishonour us if it should be reported to the world : if this rule could be always kept, we should be secure in our own innocence against the craft of knaves and parasites, the stratagems of cunning, and the vigilance of envy.

BUT after all the bounty of nature, and all the labour of virtue, many imperfections will be still discerned in



in human beings, even by those who do not see with all the perspicacity of human wisdom: and he is guilty of the most aggravated detraction, who reports the weakness of a good mind discovered in an unguarded hour; something which is rather the effect of negligence, than design; rather a folly, than a fault; a fall of vanity, rather than an eruption of malevolence. It has, therefore, been a maxim inviolably sacred among good men, never to disclose the secrets of private conversation; a maxim, which though it seems to arise from the breach of some other, does yet imply that general rectitude, which is produced by a consciousness of virtuous dignity, and a regard to that reverence which is due to ourselves and others: for to conceal any immoral purpose, which to disclose is to disappoint; any crime, which to hide is to countenance; or any character, which to avoid is to be false; as it is incompatible with virtue, and injurious to society, can be a law only among those who are enemies to both.

AMONG such, indeed, it is a law which there is some degree of obligation to fulfil; and the secrets even of their conversation are, perhaps, seldom disclosed, without an aggravation of their guilt: it is the interest of society, that the veil of taciturnity should be drawn over the mysteries of drunkenness and leudness; and to hide even the machinations of envy, ambition, or revenge, if they happen to mingle in these Orgies among the rites of Bacchus, seems to be the duty of the initiated, though not of the prophane.

IF he who has associated with robbers, who has proposed and accepted a trust, and whose guilt is a pledge of his fidelity, should betray his associates for hire; if he is urged to secure himself, by the anxiety of suspicion, or the terrors of cowardice, or to punish others by the importunity of resentment and revenge; though the publick receives benefit from his conduct, and may think it expedient to reward him, yet he has only added to every other species of guilt, that of treachery to his friends: he has demonstrated, that he is so destitute of virtue, as not to possess even those vices which resemble it; and that he ought to be cut off as totally unfit for human society, but that, as poison is an antidote to poison,

poison, his crimes are a security against the crimes of others.

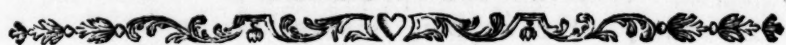
It is, however, true, that if such an offender is stung with remorse, if he feels the force of higher obligations than those of an iniquitous compact, and if urged by a desire to atone for the injury which he has done to society, he gives in his information, and delivers up his associates, with whatever reluctance, to the laws; by this sacrifice he ratifies his repentance, he becomes again the friend of his country, and deserves not only protection but esteem: for the same action may be either virtuous, or vicious, and may deserve either honour or infamy, as it may be performed upon different principles; and indeed, no action can be morally classed or estimated, without some knowledge of the motive by which it is produced.

BUT as there is seldom any other clue to the motives of particular actions, than the general tenor of his life by whom they are performed; and as the lives of those who serve their country by bringing its enemies to punishment, are commonly flagitious in the highest degree; the ideas of this service and the most sordid villainy are so connected, that they always recur together: if only this part of a character is known, we immediately infer that the whole is infamous; and it is, therefore, no wonder, that the name by which it is expressed, especially when it is used to denominate a profession, should be odious; or that a good man should not always have sufficient fortitude, to strike away the mask of dissimulation, and direct the sword of justice.

BUT whatever may be thought of those, who discharge their obligations to the public by treachery to their companions; it cannot be pretended, that he, to whom an immoral design is communicated by inadvertence or mistake, is under any private obligation to conceal it: the charge which devolves upon him, he must instantly renounce; for while he hesitates, his virtue is suspended: and he who communicates such design to another, not by inadvertence or mistake, but upon presumption of concurrence, commits an outrage upon his honour and defies his resentment.

LET none, therefore, be encouraged to prophane  
the

the rites of conversation, much less of friendship, by supposing there is any law, which ought to restrain the indignation of virtue, or deter repentance from reparation.



NUMB. 47. TUESDAY, April 17, 1753.

—————Multi  
*Committunt eadem diverso crimina fato ;  
 Ille crucem pretium sceleris tulit, hic diadema.* JUV.

—————Ev'ry age relates,  
 That equal crimes unequal fates have found ;  
 And whilst one villain swings another's crown'd.  
 CREECH.

**M**AN, though as a rational being he has thought fit to stile himself the lord of the creation, is yet frequently the voluntary slave of prejudice and custom ; the most general opinions are often absurd, and the prevailing principles of action ridiculous.

It may, however, be allowed, that if in these instances reason always appeared to be overborne by the importunity of appetite ; if the future was sacrificed to the present, and hope renounced only for possession ; there would not be much cause for wonder : but that man should draw absurd conclusions, contrary to his immediate interest ; that he should even at the risque of life, gratify those vices in some, which in others he punishes with a gibbet or a wheel, is in the highest degree astonishing ; and is such an instance of the weakness of our reason, and the fallibility of our judgment, as should incline us to accept with gratitude of that guidance which is from ABOVE.

BUT if it is strange, that one man has been immortalized as a God, and another put to death as a felon, for actions which have the same motive and the same tendency, merely because they were circumstantially different ; it is yet more strange, that this difference



has always been such as increases the absurdity; and that the action which exposes a man to infamy and death, wants only greater aggravation of guilt, and more extensive and pernicious effects, to render him the object of veneration and applause.

BAGSHOT, the robber, having lost the booty of a week among his associates at hazard, loaded his pistols, mounted his horse, and took the Kentish road, with a resolution not to return till he had recruited his purse. Within a few miles of London, just as he heard a village clock strike nine, he met two gentlemen in a post-chaise which he stopped. One of the gentlemen immediately presented a pistol, and at the same time a servant rode up armed with a blunderbuss. The robber, perceiving that he should be vigorously opposed, turned off from the chaise and discharged a pistol at the servant who instantly fell dead from his horse. The gentlemen had now leaped from the chaise: but the foremost receiving a blow on his head with the stock of the pistol that had been just fired, reeled back a few paces: the other having fired at the murderer without success, attempted to dismount him and succeeded; but while they were grappling with each other, the villain drew a knife, and stabbed his antagonist to the heart. He then, with the calm intrepidity of a hero who is familiar with danger, proceeded to rifle the pockets of the dead; and the survivor having recovered from the blow, and being imperiously commanded to deliver, was now obliged to comply. When the victor had thus obtained the pecuniary reward of his prowess, he determined to lose no part of the glory which as a conqueror was now in his power: turning, therefore, to the unhappy gentleman, whom he had plundered, he condescended to insult him with the applause of conscious superiority; he told him, that he had never robbed any persons who behaved better; and as a tribute due to the merit of the dead, and a token of his esteem for the living, he generously threw him back a shilling to prevent his being stopped at the turnpike.

He now remounted his horse, and set off towards London: but at the turnpike, a coach that was paying the toll obstructed his way; and by the light of the flambeau

flambeau that was behind it, he discovered that his coat was much stained with blood: this discovery threw him into such confusion, that he attempted to rush by; he was however prevented; and his appearance giving great reason to suspect his motive, he was seized and detained.

IN the coach were two ladies, and a little boy about five years old. The ladies were greatly alarmed, when they heard that a person was taken who was supposed to have just committed a robbery and a murder: they asked many questions with great eagerness; but their enquiries were little regarded, till a gentleman rode up, who seeing their distress, offered his assistance. The elder of the two ladies acquainted him, that her husband SIR HARRY FREEMAN was upon the road in his return from Gravesend, where he had been to receive an only son upon his arrival from India, after an absence of near six years; that herself and her daughter in-law were come out to meet them, but were terrified with the apprehension that they might have been stopped by the man who had just been taken into custody. Their attention was now suddenly called to the other side of the coach by the child, who cried out in a transport of joy, "There is my grand-papa." This was indeed the survivor of the three who had been attacked by BAGSHOT: he was mounted on his servant's horse, and rode slowly by the side of the chaise in which he had just placed the body of his son, whose countenance was disfigured with blood, and whose features were still impressed with the agonies of death. Who can express the grief, horror, and despair, with which a father exhibited this spectacle to a mother and a wife, who expected a son and a husband, with all the tenderness and ardour of conjugal and parental affection; who had long regretted his absence, who had anticipated the joy of his return, and were impatient to put into his arms a pledge of his love which he had never seen.

I WILL not attempt to describe that distress, which tears would not have suffered me to behold: let it suffice, that such was its effect upon those who were present, that the murderer was not without difficulty conducted alive to the prison; and I am confident, that

few who read this story, would have heard with regret that he was torn to pieces by the way.

BUT before they congratulate themselves upon a sense, which always distinguishes right and wrong by spontaneous approbation and censure; let them tell me, with what sentiments they read of a youthful monarch, who at the head of an army in which every man became a hero by his example, passed over mountains and deserts, in search of new territories to invade, and new potentates to conquer; who routed armies which could scarce be numbered, and took cities which were deemed impregnable. Do they not follow him in the path of slaughter with horrid complacency? and when they see him deluge the peaceful fields of industrious simplicity with blood, and leave them desolate to the widow and the orphan of the possessor, do they not grow frantic in his praise, and concur to deify the mortal who could conquer only for glory, and return the kingdoms that he won?

To these questions, I am confident the greater part of mankind must answer in the affirmative; and yet nothing can be more absurd than their different apprehensions of the HERO and the THIEF.

THE conduct of BAGSHOT and ALEXANDER had in general the same motives, and the same tendency; they both sought a private gratification at the expence of others; and every circumstance in which they differ, is greatly in favour of BAGSHOT.

BAGSHOT, when he had lost his last shilling, had lost the power of gratifying every appetite whether criminal or innocent; and the recovery of this power, was the object of his expedition.

ALEXANDER, when he set out to conquer the world, possessed all that BAGSHOT hoped to acquire, and more; all his appetites and passions were gratified, as far as the gratification of them was possible; and as the force of temptation is always supposed proportionably to extenuate guilt, ALEXANDER's guilt was evidently greater than BAGSHOT's, because it cannot be pretended that his temptation was equal.

BUT though ALEXANDER could not equally increase the means of his own happiness, yet he produced much  
more



more dreadful and extensive evil to society in the attempt. BAGSHOT killed two men; and I have related the murder and its consequences, with such particulars as usually rouse that sensibility, which often lies torpid during narratives of general calamity. ALEXANDER, perhaps destroyed a million: and whoever reflects, that each individual of this number had some tender attachments which were broken by his death; some parent or wife, with whom he mingled tears in the parting embrace, and who longed with fond solicitude for his return; or, perhaps, some infant whom his labour was to feed, and his vigilance protect; will see, that ALEXANDER was more the pest of society than BAGSHOT, and more deserved a gibbet in the proportion of a million to one.

It may, perhaps, be thought absurd, to enquire into the virtues of BAGSHOT's character; and yet virtue has never been thought incompatible with that of ALEXANDER. ALEXANDER, we are told, gave proof of his greatness of mind; by his contempt of danger; but as BAGSHOT's danger was equally voluntary and imminent, there ought to be no doubt but that his mind was equally great. ALEXANDER, indeed, gave back the kingdoms that he won; but after the conquest of a kingdom, what remained for ALEXANDER to give? To a prince, whose country he had invaded with unprovoked hostility, and from whom he had violently wrested the blessings of peace, he gave a dominion over the widows and orphans of those he had slain, the tinsel of dependent greatness, and the badge of royal subjection. And does not BAGSHOT deserve equal honour, for throwing back a shilling to the man, whose person he had insulted, and whose son he had stabbed to the heart? ALEXANDER did not ravish or massacre the women whom he found in the tent of Darius; neither did honest BAGSHOT kill the gentleman whom he had plundered, when he was no longer able to resist.

If BAGSHOT, then, is justly dragged to prison, amidst the tumult of rage, menaces, and execrations; let ALEXANDER, whom the lords of reason have extolled for ages, be no longer thought worthy of a triumph.

As the acquisition of honour is frequently a motive to the risque of life, it is of great importance to confer it only upon virtue; and as honour is conferred by the public voice, it is of equal moment to strip those vices of their disguise which have been mistaken for virtue. The wretches who compose the army of a tyrant, are associated by folly in the service of rapine and murder; and that men should imagine they were deserving honour by the massacre of each other, merely to flatter ambition with a new title, is, perhaps, as inscrutable a mystery as any that has perplexed reason, and as gross an absurdity as any that has disgraced it. It is not, indeed, so much to punish vice, as to prevent misery, that I wish to see it always branded with infamy: for even the successes of vice terminate in the anguish of disappointment. To ALEXANDER, the fruit of all his conquests was tears; and whoever goes about to gratify intemperate wishes, will labour to as little purpose, as he who should attempt to fill a sieve with water.

I WAS accidentally led to pursue my subject in this train, by the sight of an historical chart, in which the rise, the progress, the declension, and duration of empire, are represented by the arrangement of different colours; and in which, not only extent, but duration is rendered a sensible object. The Grecian empire, which is distinguished by a deep red, is a long but narrow line; because, though ALEXANDER marked the world with his colour from Macedonia to Egypt, yet the colours peculiar to the hereditary potentates whom he dispossessed, again took place upon his death: and indeed, the question, whose name shall be connected with a particular country as its king; is, to those who hazard life in the decision, as trifling, as whether a small spot in a chart shall be stained with red or yellow. That man should be permitted to decide such questions by means so dreadful, is a reflection under which he only can rejoice, who believes that GOD ONLY REIGNS; and can appropriate the promise, that ALL THINGS SHALL WORK TOGETHER FOR GOOD.



NUMB. 48. SATURDAY, *April 21, 1753.*

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*Ibat triumphans Virgo ———  
Sunt qui rogatam retulerint preces  
Tulisse CHRISTO, redderet ut reo  
Lumen jacenti, tum invenit balitum  
Vitæ innovatum, visibus integris.*

PRUDENT.

As rescu'd from intended wrong,  
The modest virgin pac'd along,  
By blasting heav'n depriv'd of day  
Beneath her feet th' accuser lay:  
She mark'd, and soon the pray'r arose  
To HIM who bade us love our foes;  
By faith inforc'd the pious call  
Again relum'd the fightless ball.

**T**O LOVE AN ENEMY, is the distinguishing characteristic of a religion, which is not of man but of GOD. It could be delivered as a precept only by HIM, who lived and died to establish it by his example.

AT the close of that season, in which human frailty has commemorated sufferings which it could not sustain, a season in which the most zealous devotion can only substitute a change of food for a total abstinence of forty days; it cannot, surely, be incongruous to consider, what approaches we can make to that divine love which these sufferings expressed, and how far man, in imitation of his SAVIOUR, can bless those who curse him, and return good for evil.

WE cannot, indeed, behold the example but at a distance; nor consider it without being struck with a sense of our own debility: every man who compares his life with this divine rule, instead of exulting in his own excellence, will smite his breast like the publican, and cry out, "GOD be merciful to me a sinner!"



Thus to acquaint us with ourselves, may, perhaps, be one use of the precept; but the precept cannot, surely, be considered as having no other.

I KNOW it will be said, that our passions are not in our power; and that, therefore, a precept, to love or to hate, is impossible; for if the gratification of all our wishes was offered us to love a stranger as we love a child, we could not fulfill the condition, however we might desire the reward.

BUT admitting this to be true, and that we cannot love an enemy as we love a friend; it is yet equally certain, that we may perform those actions which are produced by love from a higher principle: we may, perhaps, derive moral excellence from natural defects, and exert our reason instead of indulging a passion. If our enemy hungers we may feed him, and if he thirsts we may give him drink: this, if we could love him, would be our conduct; and this may still be our conduct, though to love him is impossible. The CHRISTIAN will be prompted to relieve the necessities of his enemy, by his love to GOD: he will rejoice in an opportunity to express the zeal of his gratitude and the alacrity of his obedience, at the same time that he appropriates the promises and anticipates his reward.

BUT though he who is beneficent upon these principles, may in the scripture sense be said to love his enemy; yet something more may still be effected: the passion itself in some degree is in our power; we may rise to a yet nearer emulation of divine forgiveness, we may think as well as act with kindness, and be sanctified as well in heart as in life.

THOUGH love and hatred are necessarily produced in the human breast, when the proper objects of these passions occur, as the colour of material substances is necessarily perceived by an eye before which they are exhibited; yet it is in our power to change the passion, and to cause either love or hatred to be excited, by placing the same object in different circumstances; as a changeable silk of blue and yellow may be held so as to excite the idea either of yellow or blue.

No act is deemed more injurious, or resented with greater acrimony, than the marriage of a child, especially

cially of a daughter, without the consent of a parent: it is frequently considered as a breach of the strongest and tenderest obligations; as folly and ingratitude, treachery and rebellion. By the imputation of these vices, a child becomes the object of indignation and resentment: indignation and resentment in the breast, therefore, of the parent are necessarily excited; and there can be no doubt, but that these are species of hatred. But if the child is considered as still retaining the endearing softness of filial affection, as still longing for reconciliation, and profaning the rites of marriage with tears; as having been driven from the path of duty, only by the violence of passions which none have always resisted, and which many have indulged with much greater turpitude; the same object that before excited indignation and resentment, will now be regarded with pity; and pity is a species of love.

THOSE, indeed, who resent this breach of filial duty with implacability, though perhaps it is the only one of which the offender has been guilty, demonstrate that they are without natural affection; and that they would have prostituted their offspring, if not to lust, yet to affections which are equally vile and sordid, the thirst of gold or the cravings of ambition: for he can never be thought to be sincerely interested in the felicity of his child, who when some of the means of happiness are lost by indiscretion, suffers his resentment to take away the rest.

AMONG friends, sallies of quick resentment are extremely frequent. Friendship is a constant reciprocation of benefits, to which the sacrifice of private interest is sometimes necessary: it is common for each to set too much value upon those which he bestows, and too little upon those which he receives; this mutual mistake in so important an estimation, produces mutual charges of unkindness and ingratitude; each, perhaps, professes himself ready to forgive, but neither will condescend to be forgiven. Pride, therefore, still increases the enmity which it began; the friend is considered as selfish, assuming, injurious and revengeful; he consequently becomes an object of hatred; and while he is thus considered, to love him is impossible. But thus

to consider him, is at once a folly and a fault: each ought to reflect, that he is, at least in the opinion of the other, incurring the crimes that he imputes; that the foundation of their enmity is no more than a mistake; and that this mistake is the effect of weakness or vanity, which is common to all mankind: the character of both would then assume a very different aspect, love would again be excited by the return of its object, and each would be impatient to exchange acknowledgments, and recover the felicity which was so near being lost.

BUT if after we have admitted an acquaintance to our bosom as a friend, it should appear that we had mistaken his character; if he should betray our confidence, and use the knowledge of our affairs, which perhaps he obtained by offers of service, to effect our ruin; if he defames us to the world, and adds perjury to falsehood; if he violates the chastity of a wife, or seduces a daughter to prostitution; we may still consider him in such circumstances as will incline us to fulfill the precept, and to regard him without the rancour of hatred or the fury of revenge.

EVERY character, however it may deserve punishment, excites hatred only in proportion as it appears to be malicious; and pure malice has never been imputed to human beings. The wretch, who has thus deceived and injured us, should be considered as having ultimately intended, not evil to us, but good to himself. It should also be remembered, that he has mistaken the means; that he has forfeited the friendship of HIM whose favour is better than life, by the same conduct which forfeited ours; and that to whatever view he sacrificed our temporal interest, to that also he sacrificed his own hope of immortality; that he is now seeking felicity which he can never find, and incurring punishment that will last for ever. And how much better than this wretch is he, in whom the contemplation of his condition can excite no pity! Surely, if such an enemy hungers, we may, without suppressing any passion, give him food; for who that sees a criminal dragged to execution, for whatever crime, would refuse him a cup of cold water?

ON



ON the contrary, he, whom GOD has forgiven, must necessarily become amiable to man: to consider his character without prejudice or partiality, after it has been changed by repentance, is to love him; and impartially to consider it, is not only our duty but our interest.

THUS may we love our enemies, and add a dignity to our nature of which pagan virtue had no conception. But if to love our enemies is the glory of a CHRISTIAN, to treat others with coldness, neglect, and malignity, is rather the reproach of a fiend than a man. Unprovoked enmity, the frown of unkindness, and the menaces of oppression, should be far from those who profess themselves to be followers of HIM who in his life went about doing good; who instantly healed a wound that was given in his defence; and who, when he was fainting in his last agony, and treated with mockery and derision, conceived at once a prayer and an apology for his murderers; FATHER FORGIVE THEM, THEY KNOW NOT WHAT THEY DO.



NUMB. 49. TUESDAY, *April 24*, 1753.

————— *Flumina libant*  
*Summa leves*—————

VERG.

————— They lightly skim,  
And gently sip the dimply river's brim.

THE character of the scholars of the present age will not be much injured or misrepresented by saying, that they seem to be superficially acquainted with a multitude of subjects, but to go to the bottom of very few. This appears in criticism and polite learning, as well as in the abstruser sciences: by the diffusion of knowledge its depth is abated.

EUTYCHES harangues with wonderful plausibility on the distinct merits of all the Greek and Roman classics, without having thoroughly and attentively perused,

ed, or entered into the spirit and scope of one of them. But EUTYCHES has diligently digested the dissertations of RAPIN, BOUHOURS, FELTON, BLACKWALL, and ROLLIN; treatises that administer great consolation to the indolent and incurious, to those who can tamely rest satisfied with second-hand knowledge, as they give concise accounts of all the great heroes of antient literature, and enable men to speak of their several characters, without the tedious drudgery of perusing the originals. But the characters of writers, as of men, are of a very mixed and complicated nature, and are not to be comprehended in so small a compass: such objects do not admit of being drawn in miniature, with accuracy and distinctness.

To the present prevailing passion for French moralists and French critics, may be imputed the superficial shew of learning and abilities of which I am complaining. And since these alluring authors are become not only so fashionable an amusement of those who call themselves the polite world, but also engross the attention of academical students, I am tempted to enquire into the merits of the most celebrated among them of both kinds.

THAT MONTAGNE abounds in native wit, in quick penetration, in a perfect knowledge of the human heart, and the various vanities and vices that lurk in it, cannot justly be denied. But a man who undertakes to transmit his thoughts on life and manners to posterity, with the hopes of entertaining and amending future ages, must be either exceedingly vain or exceedingly careless, if he expects either of these effects can be produced by wanton fallies of the imagination, by useless and impertinent digressions, by never forming or following any regular plan, never classing or confining his thoughts, never changing or rejecting any sentiment that occurs to him. Yet this appears to have been the conduct of our celebrated essayist: and it has produced many awkward imitators, who under the notion of writing with the fire and freedom of this lively old Gascon, have fallen into confused rhapsodies and uninteresting egotisms.

But

BUT these blemishes of MONTAGNE are trifling and unimportant, compared with his vanity, his indecency, and his scepticism. That man must totally have suppressed the natural love of honest reputation, which is so powerfully felt by the truly wise and good, who can calmly sit down to give a catalogue of his private vices, and publish his most secret infirmities, with the pretence of exhibiting a faithful picture of himself, and of exactly portraying the minutest features of his mind. Surely he deserves the censure QUINTILIAN bestows on DEMETRIUS, a celebrated Grecian statuary; that he was, "nimius in veritate, et similitudinis quam pulchritudinis amantior;" more studious of likeness than of beauty.

THOUGH the maxims of the Duke DE LA ROCHEFOUCAULT, another fashionable philosopher, are written with expressive elegance, and with nervous brevity; yet I must be pardoned for affirming, that he who labours to lessen the dignity of human nature, destroys many efficacious motives for practising worthy actions, and deserves ill of his fellow-creatures, whom he paints in dark and disagreeable colours. As the opinions of men usually contract a tincture from the circumstances and conditions of their lives, it is easy to discern the chagrined courtier, in the satire which this polite misanthrope has composed on his own species. According to his gloomy and uncomfortable system, virtue is merely the result of temper and constitution, of chance or of vanity, of fashion or the fear of losing reputation. Thus humanity is brutalized; and every high and generous principle is represented as imaginary, romantic, and chimerical; reason, which by some is too much aggrandized and almost deified, is here degraded into an abject slave of appetite and passion, and deprived even of her just and indisputable authority. As a CHRISTIAN, and as a man, I despise, I detest such debasing principles.

ROCHEFOUCAULT, to give a smartness and shortness to his sentences, frequently makes use of the antithesis, a mode of speaking the most tiresome and disgusting of any, by the sameness and similarity of the periods. And sometimes, in order to keep up the point, he



he neglects the propriety and justness of the sentiment, and grossly contradicts himself. "Happiness," says he, "consists in the taste, and not in the things: and it is "by enjoying what a man loves, that he becomes happy; not by having what others think desirable." The obvious doctrine contained in this reflection, is the great power of imagination with regard to felicity: but adds the reflector, in a following maxim, "We "are never so happy, or so miserable, as we imagine "ourselves to be:" which is certainly a plain and palpable contradiction of the foregoing opinion. And of such contradictions many instances might be alleged in this admired writer, which evidently shew that he had not digested his thoughts with philosophical exactness and precision.

BUT the characters of LA BRUYERE deserve to be spoken of in far different terms. They are drawn with spirit and propriety, without a total departure from nature and resemblance, as sometimes is the case in pretended pictures of life. In a few instances only he has failed, by overcharging his portraits with many ridiculous features that cannot exist together in one subject; as in the character of Menalcas the absent man, which though applauded by one of my predecessors, is surely absurd, and false to nature. This author appears to be a warm admirer of virtue, and a steady promoter of her interest: he was neither ashamed of CHRISTIANITY, nor afraid to defend it: accordingly, few have exposed the folly and absurdity of modish infidels, of infidels made by vanity and not by want of conviction, with so much solidity and pleasantry united: he disdained to sacrifice truth to levity and licentiousness. Many of his characters are personal, and contain allusions which cannot now be understood. It is, indeed, the fate of personal satire to perish with the generation in which it is written: many artful strokes in THEOPHRASTUS himself, perhaps, appear coarse or insipid, which the Athenians looked upon with admiration. A different age and different nation render us incapable of relishing several beauties in the Alchymist of JOHNSON, and in the Don Quixote of CERVANTES.

SAINT

SAINT EVREMOND is a florid and verbose trifler, without novelty or solidity in his reflections. What more can be expected from one, who proposed the dissolute and affected PETRONIUS for his model in writing and living?

As the corruption of our taste is not of equal consequence with the depravation of our virtue, I shall not spend so much time on the critics, as I have done on the moralists of France.

How admirably RAPIN, the most popular among them, was qualified to sit in judgment upon HOMER and THUCYDIDES, DEMOSTHENES and PLATO, may be gathered from an anecdote preserved by MENAGE, who affirms upon his own knowledge, that LE FEVRE of Saumur furnished this assuming critic with the Greek passages he had occasion to cite, RAPIN himself being totally ignorant of that language. The censures and the commendations this writer bestows, are general and indiscriminate; without specifying the reasons of his approbation or dislike, and without alleging the passages that may support his opinion: whereas just criticism demands, not only that every beauty or blemish be minutely pointed out in its different degree and kind, but also that the reason and foundation of excellencies and faults be accurately ascertained.

BOSSU is usually and justly placed at the head of the commentators on ARISTOTLE's poetics, which certainly he understood and explained in a more masterly manner than either BENI or CASTELVETRO: but in one or two instances he has indulged a love of subtilty and groundless refinement. That I may not be accused of affecting a kind of hatred against all the French critics, I would observe, that this learned writer merits the attention and diligent perusal of the true scholar. What I principally admire in BOSSU, is the regularity of his plan, and the exactness of his method; which add utility as well as beauty to his work.

BRUMOY has displayed the excellencies of the Greek Tragedy in a judicious and comprehensive manner. His translations are faithful and elegant; and the analysis of those plays, which, on account of some circumstances in antient manners would shock the readers  
of

of this age, and would not therefore bear an entire version, is perspicuous and full. Of all the French critics, he and the judicious FENELON have had the justice to confess, or perhaps the penetration to perceive, in what instances CORNEILLE and RACINE have falsified and modernized the characters, and overloaded with unnecessary intrigues the simple plots of the ANTIENS.

LET no one, however, deceive himself in thinking, that he can gain a competent knowledge either of ARISTOTLE or SOPHOCLES, from BOSSU or BRUMOY, how excellent soever these two commentators may be. To contemplate these exalted geniuses through such mediums, is like beholding the orb of the sun, during an eclipse, in a vessel of water. But let him eagerly press forward to the great originals: "juvet integros accedere fontes;" "his be the joy t'approach th' untasted springs." Let him remember, that the GRECIAN writers alone, both critics and poets, are the best masters to teach, in MILTON's emphatical style, "What the laws are of a true epic poem, what of a dramatic, what of a lyric; what decorum is; which is the grand master-piece to observe. This would make them soon perceive, what despicable creatures our common rhymers and playwrights be; and shew them, what religious, what glorious and magnificent use might be made of poetry, both in divine and human things."

Z



NUMB. 50. SATURDAY, April 28, 1753.

*Quicumque turpi fraude semel innotuit,  
Etiam si vera dicit, amittit fidem.*

PHÆD.

The wretch that often has deceiv'd,  
Though truth he speaks, is ne'er believ'd.

WHEN ARISTOTLE was once asked, what a man could gain by uttering falsehoods; he replied,



relied, "not to be credited when he shall tell the truth."

THE character of a liar is at once so hateful and contemptible, that even of those who have lost their virtue it might be expected, that from the violation of truth they should be restrained by their pride. Almost every other vice that disgraces human nature, may be kept in countenance by applause and association: the corrupter of virgin innocence sees himself envied by the men, and at least not detested by the women: the drunkard may easily unite with beings, devoted like himself to noisy merriment or silent insensibility, who will celebrate his victories over the novices of intemperance, boast themselves the companions of his proffes, and tell with rapture of the multitudes whom unsuccessful emulation has hurried to the grave: even the robber and the cut-throat have their followers, who admire their address and intrepidity, their stratagems of rapine, and their fidelity to the gang.

The liar, and only the liar, is invariably and universally despised, abandoned, and disowned: he has no domestic consolations, which he can oppose to the censure of mankind; he can retire to no fraternity, where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude, without friend and without apologist. It is the peculiar condition of falsehood, to be equally detested by the good and bad: "The devils," says Sir THOMAS BROWN, "do not tell lies to one another; for truth is necessary to all societies; nor can the society of hell subsist without it."

It is natural to expect, that a crime thus generally detested, should be generally avoided; at least, that none should expose himself to unabated and unpitied infamy, without an adequate temptation; and that to guilt so easily detected, and so severely punished, an adequate temptation would not readily be found.

YET so it is, that in defiance of censure and contempt, truth is frequently violated; and scarcely the most vigilant and unremitting circumspection will secure him that mixes with mankind, from being hourly deceived by men of whom it can scarcely be imagined, that

that they mean any injury to him, or profit to themselves; even where the subject of conversation could not have been expected to put the passions in motion, or to have excited either hope or fear, or zeal or malignity, sufficient to induce any man to put his reputation in hazard however little he might value it, or to overpower the love of truth however weak might be its influence.

THE casuists have very diligently distinguished lyes into their several classes, according to their various degrees of malignity: but they have, I think, generally omitted that which is most common, and, perhaps, not least mischievous; which, since the moralists have not given it a name, I shall distinguish as the *LYE of VANITY*.

To vanity may justly be imputed most of the falsehoods, which every man perceives hourly playing upon his ear, and, perhaps, most of those that are propagated with success. To the lye of commerce, and the lye of malice, the motive is so apparent, that they are seldom negligently or implicitly received: suspicion is always watchful over the practices of interest; and whatever the hope of gain, or desire of mischief, can prompt one man to assert, another is by reasons equally cogent incited to refute. But vanity pleases herself with such slight gratifications, and looks forward to pleasure so remotely consequential, that her practices raise no alarm, and her stratagems are not easily discovered.

VANITY is, indeed, often suffered to pass unpursued by suspicion; because he that would watch her motions, can never be at rest: fraud and malice are bounded in their influence; some opportunity of time and place is necessary to their agency; but scarce any man is abstracted one moment from his vanity; and he, to whom truth affords no gratifications, is generally inclined to seek them in falsehood.

It is remarked by Sir KENELM DIGBY, "that every man has a desire to appear superior to others, though it were only in having seen what they have not seen." Such an accidental advantage, since it neither implies merit, nor confers dignity, one would think should not be desired so much as to be counterfeited: yet even this  
vanity,

vanity, trifling as it is, produces innumerable narratives, all equally false; but more or less credible, in proportion to the skill or confidence of the relater. How many may a man of diffusive conversation count among his acquaintances, whose lives have been signalized by numberless escapes; who never cross the river but in a storm, or take a journey into the country without more adventures than beset the knight-errants of antient times in pathless forests or enchanted castles! How many must he know, to whom portents and prodigies are of daily occurrence; and for whom nature is hourly working wonders invisible to every other eye, only to supply them with subjects of conversation!

OTHERS there are that amuse themselves with the dissemination of falsehood, at greater hazard of detection and disgrace; men marked out by some lucky planet for universal confidence and friendship, who have been consulted in every difficulty, entrusted with every secret, and summoned to every transaction: it is the supreme felicity of these men, to stun all companies with noisy information; to still doubt, and overbear opposition, with certain knowledge or authentic intelligence. A liar of this kind, with a strong memory or brisk imagination, is often the oracle of an obscure club, and, till time discovers his impostures, dictates to his hearers with uncontrouled authority: for if a public question be started, he was present at the debate; if a new fashion be mentioned, he was at court the first day of its appearance; if a new performance of literature draws the attention of the public, he has patronised the author, and seen his work in manuscript; if a criminal of eminence be condemned to die, he often predicted his fate, and endeavoured his reformation: and who that lives at a distance from the scene of action, will dare to contradict a man, who reports from his own eyes and ears, and to whom all persons and affairs are thus intimately known?

THIS kind of falsehood is generally successful for a time, because it is practised at first with timidity and caution: but the prosperity of the liar is of short duration; the reception of one story, is always an incitement to the forgery of another less probable; and he goes



goes on to triumph over tacit credulity, till pride or reason rises up against him, and his companions will no longer endure to see him wiser than themselves.

It is apparent, that the inventors of all these fictions intend some exaltation of themselves, and are led off by the pursuit of honour from their attendance upon truth: their narratives always imply some consequence in favour of their courage, their sagacity, or their activity, their familiarity with the learned, or their reception among the great; they are always bribed by the present pleasure of seeing themselves superior to those that surround them, and receiving the homage of silent attention and envious admiration.

BUT vanity is sometimes incited to fiction, by less visible gratifications: the present age abounds with a race of liars who are content with the consciousness of falsehood, and whose pride is to deceive others without any gain or glory to themselves. Of this tribe it is the supreme pleasure to remark a lady in the playhouse or the park, and to publish, under the character of a man suddenly enamoured, an advertisement in the news of the next day, containing a minute description of her person and her dress. From this artifice, indeed, no other effect can be expected, than perturbations which the writer can never see, and conjectures of which he can never be informed: some mischief, however, he hopes he has done; and to have done mischief, is of some importance. He sets his invention to work again, and produces a narrative of a robbery, or a murder, with all the circumstances of time and place accurately adjusted. This is a jest of greater effect and longer duration: if he fixes his scene at a proper distance, he may for several days keep a wife in terror for her husband, or a mother for her son; and please himself with reflecting, that by his abilities and address some addition is made to the miseries of life.

THERE is, I think, an antient law in Scotland, by which LEASING-MAKING was capitally punished. I am, indeed, far from desiring to increase in this kingdom the number of executions: yet I cannot but think, that they who destroy the confidence of society, weaken the credit of intelligence, and interrupt the security of  
life;

life; harrass the delicate with shame, and perplex the timorous with alarms; might very properly be awakened to a sense of their crimes, by denunciations of a whipping post or pillory: since many are so insensible of right and wrong, that they have no standard of action but the law; nor feel guilt, but as they dread punishment.

T



NUMB. 51. TUESDAY, May 1, 1753.

*Si quid ex Pindari, Flaccive dictis fuerit interjectum, splendet oratio; & sordescit, si quid e sacris Psalmis aptè fuerit attextum? An Libri Spiritûs cælestis afflatû prodiit sordent nobis præscriptis Homeri, Euripidis, aut Ennii.*

ERASMUS.

Is a discourse beautified by a quotation from Pindar and Horace? and shall we think it blemished by a passage from the sacred psalms aptly interwoven? Do we despise the books which were dictated by the SPIRIT of GOD, in comparison of Homer, Euripides, and Ennius?

To the ADVENTURER.

SIR,

**I**N the library of the Benedictine Monks at Lyons, has lately been discovered a most curious manuscript of the celebrated LONGINUS. As I know you will eagerly embrace every opportunity of contributing to promote, or rather revive, a reverence and love for the SACRED WRITINGS, I send you the following extract translated from this extraordinary work.

My dear TERENTIANUS,

**Y**OU may remember that in my treatise on the sublime, I quoted a striking example of it from MOSES the Jewish law-giver; "Let there be light, and there was light." I have since met with a large volume translated into Greek by the order of Ptolomy, containing

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containing all the religious opinions, the civil laws and customs, of that singular and unaccountable people. And to confess the truth, I am greatly astonished at the incomparable elevation of its stile, and the supreme grandeur of its images; many of which excell the utmost efforts of the most exalted genius of Greece.

AT the appearance of GOD, the mountains and the forests do not only tremble as in HOMER, but “are melted down like wax at his presence.” He rides not on a swift chariot over the level waves like Neptune, but “comes flying upon the wings of the wind: while the floods clap their hands, and the hills and forests, and earth and heaven, all exult together before their Lord.” And how dost thou conceive, my friend, the exalted idea of the universal presence of the infinite MIND can be expressed, adequately to the dignity of the subject, but in the following manner?—“Whither shall I go from thy presence? If I climb up into heaven, thou art there! If I go down to hell, lo, thou art there also! If I take wings and fly toward the morning, or remain in the uttermost parts of the western ocean; even there also”—the poet does not say “I shall find thee,” but far more forcibly and emphatically—“thy right hand shall hold me.” With what majesty and magnificence is the CREATOR of the world, before whom the whole universe is represented as nothing, nay, less than nothing and vanity, introduced making the following sublime inquiry? “Who hath measured the waters in the hollow of his hand? and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?” Produce me, TERENCE, any image or description in PLATO himself, so truly elevated and divine! Where did these barbarians learn to speak of GOD, in terms that alone appear worthy of him? How contemptible and vile are the deities of HOMER and HESIOD, in comparison of this JEHOVAH of the illiterate Jews; before whom, to use this poet’s own words, all other Gods are “as a drop of a bucket, and are counted as the small dust of the balance?”

HAD

HAD I been acquainted with this wonderful volume, while I was writing my treatise on the PATHETIC, I could have enriched my work with many strokes of eloquence, more irresistibly moving than any I have borrowed from our three great tragedians, or even from the tender SIMONIDES himself. The same MOSES I formerly mentioned, relates the history of a youth sold into captivity by his brethren, in a manner so deeply interesting, with so many little strokes of nature and passion, with such penetrating knowledge of the human heart, with such various and unexpected changes of fortune, and with such a striking and important discovery, as cannot be read without astonishment and tears; and which, I am almost confident, ARISTOTLE would have preferred to the story of his admired OEDIPUS, for the artificial manner in which the recognition, ἀναγνώρισις, is effected, emerging gradually from the incidents and circumstances of the story itself, and not from things extrinsecal and unessential to the fable.

IN another part we are presented with the picture of a man most virtuous and upright, who for the trial and exercise of his fortitude and patience, is hurled down from the summits of felicity, into the lowest depths of distress and despair. Were ever sorrow and misery and compassion expressed more forcibly and feelingly, than by the behaviour of his friends, who when they first discovered him in this altered condition, destitute, afflicted, tormented, "sat down with him upon the ground seven days, and seven nights; and none spake a word unto him, for they saw that his grief was very great." Let us candidly confess, that this noble passage is equal if not superior to that celebrated description of parental sorrow in ÆSCHYLUS; where that venerable father of tragedy, whose fire and enthusiasm sometimes force him forwards to the very borders of improbability, has in this instance justly represented NIOBE sitting disconsolately three days together upon the tomb of her children, covered with a veil, and observing a profound silence. Such silences have something more affecting, and more strongly expressive of passion, than the most artful speeches. In SOPHOCLES, when the unfortunate DEIANIRA discovers her mistake in having sent a  
poisoned



poisoned vestment to her husband **HERCULES**, her surprise and sorrow are unspeakable, and she answers not her son who acquaints her with the disaster, but goes off the stage without uttering a syllable. A writer unacquainted with nature and the heart, would have put into her mouth twenty florid Iambics, in which she would bitterly have bewailed her misfortunes, and informed the spectators that she was going to die.

IN representing likewise the desolation and destruction of the cities of **BABYLON** and **TYRE**, these Jewish writers have afforded many instances of true pathos. One of them expresses the extreme distress occasioned by a famine, by this moving circumstance: "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them; the hands of the pitiful women have sodden their own children." Which tender and affecting stroke reminds me of the picture of a sacked city by **ARISTIDES** the Theban, on which we have so often gazed with inexpressible delight: that great artist has expressed the concern of a bleeding and dying mother, lest her infant who is creeping to her side, should lick the blood that flows from her breast and mistake it for her milk.

IN the ninth book of the *Iliad*, **HOMER** represents the horrors of a conquered city, by saying, that her heroes should be slain, her palaces overthrown, her matrons ravished, and her whole race enslaved. But one of these Jewish poets, by a single circumstance, has far more emphatically pointed out the utter desolation of Babylon: "I will make a man more precious than fine gold; even a single person than the golden wedge of Ophir."

WHAT seems to be principally excellent in these writers, is their selection of such adjuncts and circumstances upon each subject, as are best calculated to strike the imagination and embellish their descriptions. Thus, they think it not enough to say, "that Babylon, the glory of kingdoms shall never more be inhabited;" but they add a picturesque stroke, "neither shall the Arabian pitch his tent there: the wild beasts  
" of

" of the island shall cry in their desolate houses, and  
" dragons in their pleasant palaces."

You have heard me frequently observe, how much  
visions, or images by which a writer seems to behold  
objects that are absent, or even non-existent, contribute  
to the true sublime. For this reason I have ever admired  
Minerva's speech in the fifth book of the Iliad, where  
she tells her favourite Diomedes, " that she will purge  
" his eyes from the mists of mortality, and give him  
" power clearly to discern the Gods that were at that  
" time assisting the Trojans, that he might not be guilty  
" of the impiety of wounding any of the celestial  
" beings, Venus excepted." Observe the superior strength  
and liveliness of the following image: " JEHOVAH,"  
the tutelar God of the Jews, " opened the eyes of the  
" young man, and he saw; and behold, the mountain  
" was full of horses, and chariots of fire round about  
" him!"

Do we start, and tremble, and turn pale, when  
ORESTES exclaims that the furies are rushing forwards  
to seize him? and shall we be less affected with the  
writer, who breaks out into the following question?  
" Who is this that cometh from Edom with dyed gar-  
" ments from Bosra; this that is glorious in his apparel,  
" travelling in the greatness of his strength?"—It is  
the avenging God of the oppressed Jews, whom the  
poet imagines he beholds, and whose answer follows:  
" I that am mighty to save." " Wherefore," resumes  
the poet, " art thou red in thine apparel, and thy gar-  
ments like him that treadeth in the wine-fat?" " I have  
" trodden the wine press alone," answers the God;  
" and of the people there was none with me: for I  
" will tread them in mine anger and trample them in  
" my fury, and their blood shall be sprinkled upon my  
" garments, and I will stain all my raiment." Another  
writer, full of the idea of that destruction with which  
his country was threatened, cries out, " How long  
" shall I see the standard, and hear the sound of the  
" trumpet?" And to represent total desolation, he ima-  
gines he sees the universe reduced to its primitive  
chaos: " I beheld the earth, and lo! it was without  
VOL. I. N " form

“ form and void ; and the heavens, and they had no  
“ light.

ABOVE all, I am marvellously struck with the beauty and boldness of the *PROSOPOPÆIAS*, and the rich variety of comparisons, with which every page of these extraordinary writings abound. When I shall have pointed out a few of these to your view, I shall think your curiosity will be sufficiently excited to peruse the book itself from which they are drawn. And do not suffer yourself to be prejudiced against it, by the reproaches, raillery and satire, which I know my friend and disciple PORPHYRY is perpetually pouring upon the Jews. Farewell.

Z



NUMB. 52. SATURDAY, May 5, 1753.

— *Hæ nugæ seria ducent  
In mala derisum.*

HOR.

— Trifles such as these  
To serious mischiefs lead.

FRANCIS.

To the ADVENTURER.

S I R,

**T**HOUGH there are many calamities to which all men are equally exposed, yet some species of intellectual distress are thought to be peculiar to the vicious. The various evils of disease and poverty, pain and sorrow, are frequently derived from others ; but shame and confusion are supposed to proceed from ourselves, and to be incurred only by the misconduct which they punish. This supposition is indeed specious ; but I am convinced by the strongest evidence that it is not true : I can oppose experience to theory ; and as it will appear that I suffer considerable loss by my testimony, it must be allowed to have the most distinguishing characteristic of sincerity.

THAT



THAT every man is happy in proportion as he is virtuous, was once my favourite principle: I advanced and defended it in all companies; and as the last effort of my genius in its behalf, I contrived a series of events by which it was illustrated and established: and that I might substitute action for narrative, and decorate sentiment with the beauties of poetry, I regulated my story by the rules of the drama, and with great application and labour wrought it into a tragedy.

WHEN it was finished, I fate down like Hercules after his labours, exulting in the past, and enjoying the future by anticipation. I read it to every friend who favoured me with a visit, and when I went abroad I always put it into my pocket. Thus it became known to a circle that was always increasing; and was at length mentioned with such commendation to a very great lady, that she was pleased to favour me with a message by which I was invited to breakfast at nine the next morning, and acquainted that a select company would then expect the pleasure of hearing me read my play.

THE delight that I received from the contemplation of my performance, the encomium of my friends, and especially this message, was in my opinion an experimental proof of my principles, and a reward of my merit. I reflected with great self complacency, upon the general complaint that genius was without patronage; and concluded, that all who had been neglected were unworthy of notice. I believed that my own elevation was not only certain but near; and that the representation of my play would be secured by a message to the manager, which would render the mortifying drudgery of sollicitation and attendance unnecessary.

ELATED with these expectations, I rose early in the morning, and being dressed long before it was time to set out, I amused myself by repeating the favourite passages of my tragedy aloud, forming polite answers to the compliments that should be made me, and adjusting the ceremony of my visit.

I OBSERVED the time appointed with such punctuality, that I knocked at the door while the clock was striking. Orders had been given for my admittance; and the porter being otherwise engaged, it happened

that the servant whose place it was to introduce me, opened the door in his stead, and upon hearing my name advanced directly before me into the room; so that no discovery was made of an enormous queue of brown paper, which some mischievous brat had with a crooked pin hung between the two locks of my major perriwig. I followed the valet into a magnificent apartment, where after I had got within a very large Indian screen I found five ladies and a gentleman.

I was a little disconcerted in my first address, by the respect that was shewn me and the curiosity with which I was regarded: however, I made my general obedience, and addressing myself in particular to the elder of the ladies whom I considered as my patroness, I expressed my sense of the honour she had done me in a short speech which I had preconceived for the purpose; but I was immediately informed, that the lady whose favour I had acknowledged was not yet come down: this mistake increased my confusion; for as I could not again repeat the same words, I reflected, that I should be at last unprepared for the occasion on which they were to have been used. The company all this while continued standing: I therefore hastily turned about, to reconnoitre my chair; but the moment I was seated, I perceived every one labouring to stifle a laugh. I instantly suspected that I had committed some ridiculous indecorum, and I attempted to apologize for I knew not what offence; but after some hesitation, my extreme sensibility struck me speechless. The gentleman, however, kindly discovered the cause of their merriment, by exclaiming against the rude licentiousness of the vulgar, and at the same time taking from behind me the pendulous reproach to the honours of my head. This discovery afforded me inexpressible relief, my paper ramellie was thrown into the fire, and I joined in the laugh which it produced: but I was still embarrassed by the consequences of my mistake, and expected the lady by whom I had been invited, with solicitude and apprehension.

WHEN she came in, the deference with which she was treated by persons who were so much my superiors, struck me with awe; my powers of recollection

were

were suspended, and I resolved to express my sentiments only by the lowness of my bow and the distance of my behaviour: I therefore hastily retreated backward; and at the same time bowing with the most profound reverence, unhappily overturned the screen, which in its fall threw down the breakfast table, broke all the china, and crippled the lap-dog. In the midst of this ruin I stood torpid in silence and amazement, stunned with the shrieks of the ladies, the yelling of the dog, and the clattering of the china: and while I considered myself as the author of such complicated mischief, I believe I felt as keen anguish as he, who with a halter about his neck looks up, while the other end of it is fastening to a gibbet.

THE screen, however, was soon replaced, and the broken china removed; and though the dog was the principal object of attention, yet the lady sometimes adverted to me: she politely desired that I would consider the accident as of no consequence; the china, she said, was a trifle, and she hoped Pompey was more frightened than hurt. I made some apology, but with great confusion and incoherence: at length, however, we were again seated, and breakfast was brought in.

I WAS extremely mortified to perceive, that the discourse turned wholly upon the virtues of Pompey, and the consequences of his hurt: it was examined with great attention and sollicitude, and found to be a rasure of the skin the whole length of one of his fore legs. After some topical application, his cushion was placed in the corner by his lady, upon which he lay down, and indeed whined piteously.

I WAS beginning to recover from my perplexity, and had just made an attempt to introduce a new subject of conversation, when casting my eye downward I was again thrown into extreme confusion, by seeing something hang from the fore part of my chair, which I imagined to be a portion of my shirt; though indeed it was no other than the corner of a napkin on which I sat, and which during the confusion produced by the fall of the screen had been left in the chair.

My embarrassment was soon discovered, though the cause was mistaken; and the lady hoping to remove it,



by giving me an opportunity to display my abilities without the restraint of ceremony, requested that I would now give her the pleasure which she had impatiently expected, and read my play.

My play, therefore, I was obliged to produce, and having found an opportunity hastily to button up the corner of the napkin while the manuscript lay open in my lap, I began to read: and though my voice was at first languid, tremulous, and irresolute, yet my attention was at length drawn from my situation to my subject; I pronounced with greater emphasis and propriety, and I began to watch for the effects which I expected to produce upon my auditors: but I was extremely mortified to find, that whenever I paused to give room for a remark or an encomium, the interval was filled with an ejaculation of pity for the dog, who still continued to whine upon his cushion, and was lamented in these affectionate and pathetic terms—"Ah! poor, dear, pretty, little creature."

It happened, however, that by some incidents in the fourth act the passions were apparently interested, and I was just exulting in my success, when the lady who sat next me unhappily opening her snuff-box, which was not effected without some difficulty, the dust that flew up threw me into a fit of sneezing, which instantly caused my upper lip to put me again out of countenance: I therefore hastily felt for my handkerchief, and it was not with less emotion than if I had seen a ghost, that I discovered it had been picked out of my pocket. In the mean time the opprobrious effusion descended like an icicle to my chin; and the eyes of the company, which this accident had drawn upon me, were now turned away with looks which shewed that their pity was not proof against the ridicule of my distress. What I suffered at this moment, can neither be expressed nor conceived: I turned my head this way and that in the anguish of my mind, without knowing what I sought; and at last holding up my manuscript before my face, I was compelled to make use of the end of my neckcloth, which I again buttoned into my bosom. After many painful efforts I proceeded in my lecture, and again fixed the attention of my hearers.

hearers. The fourth act was finished, and they expressed great impatience to hear the catastrophe: I therefore began the fifth with fresh confidence and vigour; but before I had read a page, I was interrupted by two gentlemen of great quality, professors of Buckism, who came with a design to wait upon the ladies to an auction.

I ROSE up with the rest of the company when they came in; but what was my astonishment, to perceive the napkin, which I had unfortunately secured by one corner, hang down from my waist to the ground! From this dilemma, however, I was delivered by the noble Buck who stood nearest me; who swearing an oath of astonishment, twitched the napkin from me, and throwing it to the servant, told him that he had redeemed it from the rats, who were dragging it by degrees into a place where he would never have looked for it. The young ladies were scarce less confounded at this accident than I; and the noble matron herself was somewhat disconcerted: she saw my extreme confusion; and thought fit to apologize for her cousin's behaviour; "He is a wild boy, Sir," says she, "he plays these tricks with every body; but it is his way, and no body minds it." When we were once more seated, the Bucks, upon the peremptory refusal of the ladies to go out, declared they would stay and hear the last act of my tragedy; I was therefore requested to go on. But my spirits were quite exhausted by the violent agitation of my mind; and I was intimidated by the presence of two persons, who appeared to consider me and my performance as objects only of merriment and sport. I would gladly have renounced all that in the morning had been the object of my hope, to recover the dignity which I had already lost in my own estimation; and had scarce any wish but to return without further disgrace into the quiet shade of obscurity. The ladies, however, would take no denial, and I was at length obliged to comply.

I WAS much pleased and surprized at the attention with which my new auditors seemed to listen as I went on: the dog was now silent; I increased the pathos of my voice in proportion as I ascended the climax

of distress, and flattered myself that poetry and truth would be still victorious: but just at this crisis, the gentleman, who had disengaged me from the napkin, desired me to stop half a moment; something, he said, had just started into his mind, which if he did not communicate he might forget: then turning to his companion, "Jack," says he, "there was sold in Smithfield no longer ago than last Saturday, the largest Ox that ever I beheld in my life." The ridicule of this malicious apostrophe was so striking, that pity and decorum gave way, and my patroness herself burst into laughter: upon me, indeed, it produced a very different effect; for if I had been detected in an unsuccessful attempt to pick a pocket, I could not have felt more shame, confusion and anguish. The laughter into which the company had been surprized, was, however, immediately suppressed, and a severe censure passed upon the person who produced it. To atone for the mortification which I had suffered, the ladies expressed the utmost impatience to hear the conclusion, and I was encouraged by repeated encomiums to proceed: but though I once more attempted to recollect myself, and again began the speech in which I had been interrupted, yet my thoughts were still distracted; my voice faltered, and I had scarce breath to finish the first period.

THIS was remarked by my tormentor the Buck, who suddenly snatching the manuscript out of my hands, declared that I did not do my play justice, and that he would finish it himself. He then began to read; but the affected gravity of his countenance, the unnatural tone of his voice, and the remembrance of his late anecdote of the ox, excited sensations that were incompatible both with pity and terror, and rendered me extremely wretched by keeping the company perpetually on the brink of laughter.

IN the action of my play, virtue had been sustained by her own dignity, and exulted in the enjoyment of intellectual and independent happiness, during a series of external calamities that terminated in death; and vice, by the success of her own projects, had been betrayed into shame, perplexity, and confusion. These events



events were indeed natural; and therefore I poetically inferred, with all the confidence of demonstration, that "the torments of Tartarus, and the felicity of Elysium, were not necessary to the justification of the Gods; since whatever inequality might be pretended in the distribution of externals, peace is still the prerogative of virtue, and intellectual misery can be inflicted only by guilt."

BUT the intellectual misery which I suffered at the very moment when this favourite sentiment was read, produced an irresistible conviction that it was false; because, except the dread of that punishment which I had indirectly denied, I felt all the torment that could be inflicted by guilt. In the prosecution of an undertaking which I believed to be virtuous, peace had been driven from my heart, by the concurrence of accident with the vices of others; and the misery that I suffered, suddenly propagated itself: for not only enjoyment but hope was now at an end; my play upon which both had depended, was overturned from its foundation; and I was so much affected that I took my leave with the abrupt haste of distress and perplexity. I had no concern about what should be said of me when I was departed; and, perhaps, at the moment when I went out of the house, there was not in the world any human being more wretched than myself. The next morning when I reflected coolly upon these events, I would willingly have reconciled my experience with my principles, even at the expence of my morals. I would have supposed that my desire of approbation was inordinate, and that a virtuous indifference about the opinion of others would have prevented all my distress; but I was compelled to acknowledge, that to acquire this indifference was not possible, and that no man becomes vicious by not effecting impossibilities: there may be heights of virtue beyond our reach; but to be vicious, we must either do something from which we have power to abstain, or neglect something which we have power to do: there remained, therefore, no expedient to recover any part of the credit I had lost, but setting a truth, which I had newly discovered by

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means so extraordinary, in a new light; and with this  
view I am a candidate for a place in the ADVENTURER.

I am, SIR, your's, &c.

DRAMATICUS.



NUMB. 53. TUESDAY, May 8, 1753.

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*Quisque suos patimur Manes.*

VIRG.

Each has his lot, and bears the fate he drew.

SIR,

Fleet, May 6,

**I**N consequence of my engagements, I address you  
once more from the habitations of misery. In this  
place, from which business and pleasure are equally ex-  
cluded, and in which our only employment and diver-  
sion is to hear the narratives of each other, I might  
much sooner have gathered materials for a letter, had  
I not hoped to have been reminded of my promise:  
but since I find myself placed in the regions of oblivion,  
where I am no less neglected by you than by the rest  
of mankind, I resolved no longer to wait for sollicita-  
tion, but stole early this evening from between gloomy  
fullness and riotous merriment, to give you an ac-  
count of part of my companions.

ONE of the most eminent members of our club is  
Mr. EDWARD SCAMPER, a man of whose name the  
Olympic heroes would not have been ashamed. NED  
was born to a small estate which he determined to im-  
prove; and therefore, as soon as he became of age,  
mortgaged part of his land to buy a mare and a stal-  
lion, and bred horses for the course. He was at first  
very successful, and gained several of the king's plates,  
as he is now every day boasting, at the expence of ve-  
ry little more than ten times their value. At last, how-  
ever, he discovered, that victory brought him more  
honour than profit: resolving, therefore, to be rich as  
well

well as illustrious, he replenished his pockets by another mortgage, became on a sudden a daring Better, and resolving not to trust a jockey with his fortune, rode his horse himself, distanced two of his competitors the first heat, and at last won the race, by forcing his horse on a descent to full speed at the hazard of his neck. His estate was thus repaired, and some friends that had no souls advised him to give over; but NED now knew the way to riches, and therefore without caution increased his expences. From this hour he talked and dreamed of nothing but a horse race; and rising soon to the summit of equestrian reputation, he was constantly expected on every course, divided all his time between lords and jockies, and as the unexperienced regulated their betts by his example, gained a great deal of money by laying openly on one horse and secretly on the other. NED was now so sure of growing rich, that he involved his estate in a third mortgage, borrowed money of all his friends; and risked his whole fortune upon Bay-Lincoln. He mounted with beating heart, started fair and won the first heat; but in the second as he was pushing against the foremost of his rivals, his girth broke, his shoulder was dislocated, and before he was dismissed by the surgeon two bailiffs fastened upon him, and he saw New-market no more. His daily amusement for four years has been to blow the signal for starting, to make imaginary matches, to repeat the pedigree of Bay-Lincoln, and to form resolutions against trusting another groom with the choice of his girth.

THE next in seniority is Mr. TIMOTHY SNUGG, a man of deep contrivance and impenetrable secrecy. His father died with the reputation of more wealth than he possessed: TIM, therefore, entered the world with a reputed fortune of ten thousand pounds. Of this he very well knew that eight thousand was imaginary: but being a man of refined policy, and knowing how much honour is annexed to riches, he resolved never to detect his own poverty; but furnished his house with elegance, scattered his money with profusion, encouraged every scheme of costly pleasure, spoke of petty losses with negligence, and on the day before  
an.



an execution entered his doors, had proclaimed at a public table his resolution to be jolted no longer in a hackney coach.

ANOTHER of my companions is the magnanimous JACK SCATTER, the son of a country gentleman, who having no other care than to leave him rich, considered that literature could not be had without expence, masters would not teach for nothing; and when a book was bought and read, it would sell for little, JACK was, therefore, taught to read and write by the butler; and when this acquisition was made, was left to pass his days in the kitchen and the stable, where he heard no crime censured but covetousness and distrust of poor honest servants, and where all the praise was bestowed on good house-keeping and a free heart. At the death of his father, JACK set himself to retrieve the honour of his family: he abandoned his cellar to the butler, ordered his groom to provide hay and corn at discretion, took his house-keeper's word for the expences of the kitchen, allowed all his servants do their work by deputies, permitted his domestics to keep his house open to their relations and acquaintance, and in ten years was conveyed hither, without having purchased by the loss of his patrimony either honour or pleasure, or obtained any other gratification than that of having corrupted the neighbouring villagers by luxury and idleness.

DICK SERGE was a draper in Cornhill, and passed eight years in prosperous diligence, without any care but to keep his books, or any ambition but to be in time an alderman: but then, by some unaccountable revolution in his understanding, he became enamoured of wit and humour, despised the conversation of pedlars and stockjobbers, and rambled every night to the regions of gayety in quest of company suited to his taste. The wits at first flocked about him for sport, and afterwards for interest; some found their way into his books, and some into his pockets; the man of adventure was equipped from his shop for the pursuit of a fortune; and he had sometimes the honour to have his security accepted when his friends were in distress. Elated with these associations he soon learned to neglect his

his shop; and having drawn his money out of the funds to avoid the necessity of teizing men of honour for trifling debts, he has been forced at last to retire hither till his friends can procure him a post at court.

ANOTHER that joins in the same mess is BOB CORNICE, whose life has been spent in fitting up a house. About ten years ago BOB purchased the country habitation of a bankrupt: the mere shell of a building BOB holds no great matter, the inside is the test of elegance. Of this house he was no sooner master than he summoned twenty workmen to his assistance, tore up the floors and laid them anew, stripped off the wainscot, drew the windows from their frames, altered the disposition of doors and fire places, and cast the whole fabric into a new form: his next care was to have his cielings painted, his pannels gilt, and his chimney pieces carved: every thing was executed by the ablest hands: BOB's business was to follow the workmen with a microscope, and call upon them to retouch their performances, and heighten excellence to perfection. The reputation of his house now brings round him a daily confluence of visitants, and every one tells him of some elegance which he has hitherto overlooked, some convenience not yet procured, or some new mode in ornament or furniture. BOB, who had no wish but to be admired, nor any guide but the fashion, thought every thing beautiful in proportion as it was new, and considered his work as unfinished, while any observer could suggest an addition; some alteration was therefore every day made, without any other motive than the charms of novelty. A traveller at last suggested to him the convenience of a grotto: BOB immediately ordered the mount of his garden to be excavated; and having laid out a large sum in shells and minerals, was busy in regulating the disposition of the colours and lustres, when two gentlemen, who had asked permission to see his gardens, presented him a writ and led him off to less elegant apartments.

I know not, Sir, whether among this fraternity of sorrow you will think any much to be pitied; nor indeed do many of them appear to solicit compassion, for they generally applaud their own conduct, and despise

pise those whom want of taste or spirit suffers to grow rich. It were happy, if the prisons of the kingdom were filled only with characters like these, men whom prosperity could not make useful, and whom ruin cannot make wise; but there are among us many who raise different sensations, many that owe their present misery to the seductions of treachery, the strokes of casualty, or the tenderness of pity; many whose sufferings disgrace society, and whose virtues would adorn it: of these, when familiarity shall have enabled me to recount their stories without horror, you may expect another narrative from,

S I R,

T

Your most humble Servant,

MISARGYRUS.



NUMB. 54. SATURDAY, May 12, 1753.

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*———Sensim labefacta cadebat*
*Relligio———*

CLAUDIANUS.

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*———His confidence in heav'n*
*Sunk by degrees———*

**I**F a recluse moralist who speculates in a cloyster, should suppose every practice to be infamous in proportion as it is allowed to be criminal, no man would wonder; but every man who is acquainted with life, and is able to substitute the discoveries of experience for the deductions of reason, knows that he would be mistaken.

LYING is generally allowed to be less criminal than adultery, and yet it is known to render a man much more infamous and contemptible; for he, who would modestly acquiesce in an imputation of adultery as a compliment, would resent that of a lie as an insult for which life only could atone. Thus are men tamely led hood.



hoodwinked by custom, the creature of their own folly ; and while imaginary light flashes under the bandage which excludes the reality, they fondly believe that they behold the sun.

LYING, however, does not incur more infamy than it deserves, though other vices incur less. I have before remarked, that there are some practices, which though they degrade a man to the lowest class of moral characters, do yet imply some natural superiority ; but lying is, on the contrary, always an implication of weakness and defect. Slander is the revenge of a coward, and dissimulation his defence : lying boasts are the stigma of impotent ambition, of obscurity without merit, and pride totally destitute of intellectual dignity : and even lies of apology imply indiscretion or rusticity, ignorance, folly, or indecorum.

BUT there is equal turpitude, and yet greater meanness, in those forms of speech which deceive without direct falsehood. The crime is committed with greater deliberation, as it requires more contrivance ; and by the offenders the use of language is totally perverted : they conceal a meaning opposite to that which they express ; their speech is a kind of riddle propounded for an evil purpose ; and as they may, therefore, be properly distinguished by the name of Sphinxes, there would not perhaps be much cause for regret, if, like the first monster of the name, they should break their necks upon the solution of their enigmas.

INDIRECT lies more effectually than others destroy that mutual confidence, which is said to be the band of society : they are more frequently repeated, because they are not prevented by the dread of detection : and he who has obtained a virtuous character is not always believed, because we know not but that he may have been persuaded by the sophistry of folly, that to deceive is not to lie, and that there is a certain manner in which truth may be violated without incurring either guilt or shame.

BUT lying, however practised, does like every other vice ultimately disappoint its own purpose : " A lying tongue is but for a moment." Detraction, when it is discovered to be false, confers honour, and dissimulation

lation provokes resentment ; the false boast incurs contempt, and the false apology aggravates the offence.

Is it not, therefore, astonishing, that a practice, for whatever reason, so universally infamous and unsuccessful, should not be more generally and scrupulously avoided ? To think, is to renounce it : and that I may fix the attention of my readers a little longer upon the subject, I shall relate a story which, perhaps, by those who have much sensibility, will not soon be forgotten.

CHARLOTTE and MARIA were educated together at an eminent boarding school near London : there was little difference in their age, and their personal accomplishments were equal : but tho' their families were of the same rank, yet as CHARLOTTE was an only child, she was considerably superior in fortune.

Soon after they were taken home, CHARLOTTE was addressed by Captain FREEMAN, who besides his commission in the guards had a small paternal estate : but as her friends hoped for a more advantageous match, the CAPTAIN was desired to forbear his visits, and the lady to think of him no more. After some fruitless struggles, they acquiesced ; but the discontent of both was so apparent, that it was thought expedient to remove Miss into the country. She was sent to her aunt, the Lady Meadows, who with her daughter lived retired at the family seat, more than one hundred miles distant from the metropolis. After she had repined in this dreary solitude from April to August, she was surprised with a visit from her father, who brought with him Sir JAMES FORREST, a young gentleman who had just succeeded to a baronet's title and a very large estate in the same county. Sir JAMES had good nature and good sense, an agreeable person and an easy address : Miss was insensibly pleased with his company ; her vanity if not her love had a new object ; a desire to be delivered from a state of dependance and obscurity, had almost absorbed all the rest ; and it is no wonder that this desire was gratified, when scarce any other was felt ; or that in compliance with the united solicitations of her friends and her lover, she suffered herself within a few weeks to become a lady and a wife. They continued in the country till the beginning of  
October,

October, and then came up to London, having prevailed upon her aunt to accompany them, that Miss Meadows, with whom the bride had contracted an intimate friendship, might be gratified with the diversions of the town during the winter.

CAPTAIN FREEMAN, when he heard that Miss CHARLOTTE was married, immediately made proposals of marriage to MARIA, with whom he became acquainted during his visits to her friend, and soon after married her.

THE friendship of the two young ladies seemed to be rather increased than diminished by their marriage; they were always of the same party both in the private and public diversions of the season, and visited each other without the formalities of messages and dress.

BUT neither Sir JAMES nor Mrs. FREEMAN could reflect without uneasiness upon the frequent interviews which this familiarity and confidence produced between a lover and his mistress, whom force only had divided; and though of these interviews they were themselves witnesses, yet Sir JAMES insensibly became jealous of his lady, and Mrs. FREEMAN of her husband.

IT happened in the May following, that Sir JAMES went about ten miles out of town to be present at the election of a member of parliament for the county, and was not expected to return till the next day. In the evening his lady took a chair and visited Mrs. FREEMAN: the rest of the company went away early, the CAPTAIN was upon guard, Sir JAMES was out of town, and the two ladies after supper sat down to piquet, and continued the game without once reflecting upon the hour till three in the morning. Lady FORREST would then have gone home; but Mrs. FREEMAN, perhaps chiefly to conceal a contrary desire, importuned her stay till the CAPTAIN came in, and at length with some reluctance she consented.

ABOUT five the CAPTAIN came home, and Lady FORREST immediately sent out for a chair: a chair, as it happened, could not be procured; but a hackney coach being brought in its stead, the CAPTAIN insisted upon waiting on her ladyship home. This she refused with some emotion; it is probable, that she still regarded



garded the CAPTAIN with less indifference than she wished, and was therefore more sensible of the impropriety of his offer: but her reasons for rejecting it, however forcible, being such as she could not allege, he persisted, and her resolution was overborne. By this importunate complaisance the CAPTAIN had not only thrown Lady FORREST into confusion, but displeased his wife: she could not, however, without unpoliteness oppose it; and lest her uneasiness should be discovered, she affected a negligence which in some degree revenged it: she desired that when he came back he would not disturb her, for that she should go directly to bed; and added with a kind of drowsy insensibility, "I am more than half asleep already."

LADY FORREST and the CAPTAIN were to go from the Haymarket to Grosvenor Square. It was about half an hour after five when they got into the coach; the morning was remarkably fine, the late contest had shaken off all disposition to sleep, and Lady FORREST could not help saying, that she had much rather take a walk in the Park than go home to bed. The CAPTAIN zealously expressed the same sentiment, and proposed that the coach should set them down at St. James's Gate. The Lady, however, had nearly the same objections against being seen in the Mall without any other company than the CAPTAIN, that she had against its being known that they were alone together in a hackney coach: she, therefore, to extricate herself from this second difficulty, proposed that they should call at her father's in Bond-street, and take her cousin Meadows, whom she knew to be an early riser, with them. This project was immediately put in execution; but Lady FORREST found her cousin indisposed with a cold. When she had communicated the design of this early visit, Miss Meadows intreated her to give up her walk in the Park, to stay till the family rose, and go home after breakfast: "No," replied Lady FORREST, "I am determined upon a walk; but as I must first get rid of Captain FREEMAN, I will send down word that 'I will take your advice.'" A servant was accordingly dispatched to acquaint the CAPTAIN, who was waiting below, that Miss Meadows was indisposed, and had engaged Lady FORREST to breakfast.

NUMB.



NUMB. 55. TUESDAY, May 15, 1753.

*Quid quisque vitet, nunquam homini satis*  
*Cautum est in horas.* HOR.

While dangers hourly round us rise,  
 No caution guards us from surprize. FRANCIS.

THE CAPTAIN discharged the coach ; but being picqued at the behaviour of his wife, and feeling that flow of spirits which usually returns with the morning even to those who have not slept in the night, he had no desire to go home, and therefore resolved to enjoy the fine morning in the Park alone.

LADY FORREST not doubting but that the CAPTAIN would immediately return home, congratulated herself upon her deliverance ; but at the same time to indulge her desire of a walk, followed him into the Park.

THE CAPTAIN had reached the top of the Mall, and turning back met her before she had advanced two hundred yards beyond the palace. The moment she perceived him, the remembrance of her message, the motives that produced it, the detection of its falsehood and discovery of its design, her disappointment and consciousness of that very situation which she had so much reason to avoid, all concurred to cover her with confusion which it was impossible to hide : pride and good breeding were, however, still predominant over truth and prudence ; she was still zealous to remove from the CAPTAIN'S mind any suspicion of a design to shun him, and therefore with an effort perhaps equal to that of a hero who smiles upon the rack, she affected an air of gaiety, said she was glad to see him, and as an excuse for her message and her conduct, prattled something about the fickleness of woman's mind, and concluded with observing that she changed her's too often ever to be mad. By this conduct

duſt a retreat was rendered impoſſible, and they walked together till between eight and nine: but the clouds having inſenſibly gathered, and a ſudden ſhower falling juſt as they reached Spring-Gardens, they went out inſtead of going back; and the CAPTAIN having put the lady into a chair took his leave.

IT happened that Sir JAMES, contrary to his firſt purpoſe, had returned from his journey at night. He learnt from the ſervants, that his lady was gone to Captain FREEMAN'S, and was ſecretly diſpleaſed that ſhe had made this viſit when he was abſent; an incident which, however trifling in itſelf, was by the magic of jealousy ſwelled into importance: yet upon recollection he reproved himſelf for this diſpleaſure, ſince the preſence of the CAPTAIN'S lady would ſufficiently ſecure the honour of his own. While he was ſtruggling with theſe ſuſpicions, they increaſed both in number and ſtrength in proportion as the night wore away. At one he went to bed; but he paſſed the night in agonies of terror and reſentment, doubting whether the abſence of his lady was the effect of accident or deſign, liſtning to every noiſe and bewildering himſelf in a multitude of extravagant ſuppoſitions. He roſe again at break of day; and after ſeveral hours of ſuſpenſe and irresolution, whether to wait the iſſue or to go out for intelligence, the reſtleſſneſs of curioſity prevailed, and about eight he ſet out for Captain FREEMAN'S; but left word with his ſervants, that he was gone to a neighbouring coffee-houſe.

Mrs. FREEMAN, whoſe affected indifference and diſſimulation of a deſign to go immediately to bed, contributed to prevent the CAPTAIN'S return, had during his abſence ſuffered inexpressible diſquiet: ſhe had, indeed, neither intention to go to bed, nor inclination to ſleep; ſhe walked backward and forward in her chamber, diſtracted with jealousy and ſuſpenſe, till ſhe was informed that Sir JAMES was below, and deſired to ſee her. When ſhe came down he diſcovered that ſhe had been in tears: his fear was now more alarmed than his jealousy, and he concluded that ſome fatal accident had befallen his wife; but he ſoon learnt that ſhe and the CAPTAIN had gone from thence at five in the morning,



ing, and that he was not yet returned. Mrs. FREEMAN, by Sir JAMES's enquiry, knew that his lady had not been at home: her suspicions, therefore, were confirmed; and in her jealousy, which to prevent a duel she laboured to conceal, Sir JAMES found new cause for his own. He determined, however, to wait with as much decency as possible, till the CAPTAIN came in; and perhaps two persons were never more embarrassed by the presence of each other. While breakfast was getting ready, Dr. TATTLE came to pay Mrs. FREEMAN a morning visit; and to the unspeakable relief both of the lady and her guest was immediately admitted. Doctor TATTLE is one of those male gossips who in the common opinion are the most diverting company in the world. The Doctor saw that Mrs. FREEMAN was low spirited, and made several efforts to divert her but without success: at last he declared with an air of ironical importance, that he could tell her such news as would make her look grave for something; "The CAPTAIN," says he, "has just huddled a lady into a chair at the door of a "bagnio near Spring Gardens." He soon perceived, that this Speech was received with emotions very different from those he intended to produce; and, therefore, added, "that she need not, however, be jealous; for "notwithstanding the manner in which he had related the incident, the lady was certainly a woman of "character, as he instantly discovered by her mien and "appearance:" this particular confirmed the suspicion which it was intended to remove; and the Doctor finding that he was not so good company as usual, took his leave, but was met at the door by the CAPTAIN who brought him back. His presence, however insignificant, imposed some restraint upon the rest of the company; and Sir JAMES, with as good an appearance of jocularitv as he could assume, asked the CAPTAIN, "What he had done with his wife." The CAPTAIN with some irresolution replied, that "he "he had left her early in the morning at her father's; "and that having made a point of waiting on her "home, she sent word down that her cousin Meadows was "indisposed and had engaged her to breakfast." The

CAPTAIN

CAPTAIN, who knew nothing of the anecdote that had been communicated by the Doctor, judged by appearances that it was prudent thus indirectly to lie by concealing the truth both from Sir JAMES and his wife : he supposed, indeed, that Sir JAMES would immediately enquire after his wife at her father's, and learn that she did not stay there to breakfast : but as it would not follow that they had been together, he left her to account for her absence as she thought fit, taking for granted that what he had concealed she also would conceal for the same reasons ; or if she did not, as he had affirmed nothing contrary to truth, he might pretend to have concealed it in jest. Sir JAMES, as soon as he had received this intelligence, took his leave with some appearance of satisfaction, and was followed by the Doctor.

As soon as Mrs. FREEMAN and the CAPTAIN were alone, she questioned him with great earnestness about the lady whom he had been seen to put into a chair. When he heard that this incident had been related in the presence of Sir JAMES, he was greatly alarmed lest lady FORREST should increase his suspicions, by attempting to conceal that which, by a series of enquiry to which he was now stimulated, he would probably discover: he condemned this conduct in himself, and as the most effectual means at once to quiet the mind of his wife and obtain her assistance, he told her all that had happened and his apprehension of the consequences: he also urged her to go directly to Miss Meadows, by whom his account would be confirmed, and of whom she might learn farther intelligence of Sir JAMES; and to find some way to acquaint lady FORREST with her danger, and admonish her to conceal nothing.

Mrs. FREEMAN was convinced of the CAPTAIN's sincerity, not only by the advice which he urged her to give to lady FORREST, but by the consistency of the story and the manner in which he was affected. Her jealousy was changed into pity for her friend, and apprehension for her husband. She hastened to Miss Meadows, and learnt that Sir JAMES had enquired of the servant for his lady, and was told that she had

had been there early with Captain FREEMAN, but went away soon after him : she related to Miss Meadows all that had happened, and thinking it at least possible that Sir JAMES might not go directly home, she wrote the following letter to his lady.

“ My dear lady FORREST.

“ I Am in the utmost distress for you. Sir JAMES  
 “ has suspicions which truth only can remove, and  
 “ of which my indiscretion is the cause. If I had not  
 “ concealed my desire of the CAPTAIN’S return, your  
 “ design to disengage yourself from him, which I learn  
 “ from Miss Meadows, would have been effected. Sir  
 “ JAMES breakfasted with me in the Haymarket ; and  
 “ has since called at your father’s, from whence I write :  
 “ he knows that your stay here was short, and has rea-  
 “ son to believe the CAPTAIN put you into a chair  
 “ some hours afterwards at Spring Gardens. I hope  
 “ therefore, my dear lady, that this will reach your  
 “ hands time enough to prevent your concealing any  
 “ thing. It would have been better if Sir JAMES  
 “ had known nothing, for then you would not have  
 “ been suspected ; but now he must know all, or you  
 “ cannot be justified. Forgive the freedom with  
 “ which I write, and believe me most affectionately

“ Yours,

“ MARIA FREEMAN.

“ P. S. I have ordered the bearer to say he came from  
 “ Mrs. Fashion the milliner.”

THIS letter was given to a chairman, and he was ordered to say he brought it from the milliner’s ; because if it should be known to come from Mrs. FREEMAN, and should fall by accident into Sir JAMES’S hands, his curiosity might prompt him to read it, and his jealousy to question the lady without communicating the contents.



NUMB. 56. SATURDAY, May 19, 1753.

— — *Multos in summa pericula misit*

*Venturi timor ipse mali.*

LUCANUS.

How oft the fear of ill to ill betrays !

SIR JAMES being convinced, that his lady and the CAPTAIN had passed the morning at a bagnio, by the answer which he received at her father's, went directly home. His lady was just arrived before him, and had not recovered from the confusion and dread which seized her when she heard that Sir JAMES came to town the night before, and at the same instant anticipated the consequences of her own indiscretion. She was told he was then at the coffee-house, and in a few minutes was thrown into an universal tremor upon hearing him knock at the door. He perceived her distress not with compassion but rage, because he believed it to proceed from the consciousness of guilt ; he turned pale, and his lips quivered ; but he so far restrained his passion as to ask her without invective, " Where, and " how she had passed the night." She replied, " at " Captain FREEMAN's ; that the CAPTAIN was upon " guard, that she sat up with his lady till he came in, " and that then insisting to see her home she would suffer the coach to go no farther than her father's, " where he left her early in the morning : " she had not fortitude to relate the sequel, but stopped with some appearance of irresolution and terror. Sir JAMES then asked, " If she came directly from her father's home." This question, and the manner in which it was asked, increased her confusion : to appear to have stopped short in her narrative, she thought would be an implication of guilt, as it would betray a desire of concealment : but the past could not be recalled, and she was impelled by equivocation to falsehood, from which, however,

she

she would have been kept back by fear, if Sir JAMES had not deceived her into a belief that he had been no farther than the neighbourhood. After these tumultuous reflections which passed in a moment, she ventured to affirm, that "she staid with Miss Meadows till eight," and then came home:" but she uttered this falshood with such marks of guilt and shame, which she had indeed no otherwise than by this falshood incurred or deserved, that Sir JAMES no more doubted her infidelity than her existence. As her story was the same with that of the CAPTAIN's, and as one had concealed the truth and the other denied it, he concluded there was a confederacy between them; and determining first to bring the CAPTAIN to account, he turned from her abruptly and immediately left the house.

AT the door he met the chairman who had been dispatched by Mrs. FREEMAN to his lady; and fiercely interrogating him what was his business, the man produced the letter, and saying, as he had been ordered, that he brought it from Mrs. Fashion, Sir JAMES snatched it from him, and muttering some expressions of contempt and resentment thrust it into his pocket.

IT happened that Sir JAMES did not find the CAPTAIN at home; he therefore left a billet, in which he requested to see him at a neighbouring tavern, and added that he had put on his sword.

IN the mean time, his lady, dreading a discovery of the falshood which she had asserted, dispatched a billet to Captain FREEMAN; in which she conjured him as a man of honour, for particular reasons not to own to Sir JAMES, or any other person, that he had seen her after he had left her at her father's: she also wrote to her cousin Meadows, intreating, that if she was questioned by Sir JAMES, he might be told that she staid with her till eight o'clock, an hour at which only herself and the servants were up.

THE billet to Miss Meadows came soon after the chairman had returned with an account of what had happened to the letter; and Mrs. FREEMAN was just gone in great haste to relate this accident to the CAPTAIN, as it was of importance that he should know it before his next interview with Sir JAMES: but the CAP-

TAIN had been at home before her, and had received both Sir JAMES's billet and that of his lady. He went immediately to the tavern, and, inquiring for Sir JAMES FORREST, was shewn into a back room up one pair of stairs: Sir JAMES received his salutation without reply, and instantly bolted the door. His jealousy was complicated with that indignation and contempt, which a sense of injury from a person of inferior rank never fails to produce; he, therefore, demanded of the CAPTAIN in a haughty tone, "Whether he had not that morning been in company with his wife, after he had left her at her father's?" The CAPTAIN, who was incensed at Sir JAMES's manner, and deemed himself engaged in honour to keep the lady's secret, answered that "after what he had said in the morning, no man had a right to suppose he had seen the lady afterwards; that to insinuate the contrary, was obviously to charge him with a falsehood; that he was bound to answer no such questions, till they were properly explained; and that as a gentleman he was prepared to vindicate his honour." Sir JAMES justly deemed this reply an equivocation and an insult; and being no longer able to restrain his rage, he cursed the CAPTAIN as a liar and a scoundrel, and at the same time striking him a violent blow with his fist, drew his sword and put himself in a posture of defence. Whatever design the CAPTAIN might have had to bring his friend to temper, and reconcile him to his wife, when he first entered the room, he was now equally enraged, and indeed had suffered equal indignity; he, therefore, drew at the same instant, and after a few desperate passes on both sides he received a wound in his breast, and reeling backward a few paces fell down.

THE noise had brought many people to the door of the room, and it was forced open just as the CAPTAIN received his wound: Sir JAMES was secured, and a messenger was dispatched for a surgeon. In the mean time the CAPTAIN perceived himself to be dying; and whatever might before have been his opinion of right and wrong and honour and shame, he now thought all dissimulation criminal, and that his murderer had a right to that truth which he thought it meritorious to deny him



him when he was his friend; he, therefore, earnestly desired to speak a few words to him in private. This request was immediately granted; the persons who had rushed in withdrew, contenting themselves to keep guard at the door; and the CAPTAIN beckoning Sir JAMES to kneel down by him, then told him, that "however his lady might have been surprized or betrayed by pride or fear into dissimulation or falsehood, she was innocent of the crime which he supposed her sollicitous to conceal:" he then briefly related all the events as they had happened; and at last, grasping his hand, urged him to escape from the window, that he might be a friend to his widow and to his child, if its birth should not be prevented by the death of its father. Sir JAMES yielded to the force of this motive, and escaped as the CAPTAIN had directed. In his way to Dover he read the letter which he had taken from the chairman, and the next post inclosed it in the following to his lady.

" My dear CHARLOTTE,

" I AM the most wretched of all men; but I do not upbraid you as the cause: would to God that I were not more guilty than you! We are the martyrs of dissimulation. By dissimulation dear Captain FREEMAN was induced to waste those hours with you, which he would otherwise have enjoyed with the poor unhappy dissembler his wife. Trusting in the success of dissimulation, you was tempted to venture into the Park, where you met him whom you wished to shun. By detecting dissimulation in the CAPTAIN, my suspicions were increased; and by dissimulation and falsehood you confirmed them. But your dissimulation and falsehood were the effects of mine; yours were ineffectual, mine succeeded: for I left word that I was gone no farther than the Coffee-house, that you might not suspect I had learned too much to be deceived. By the success of a lie put into the mouth of a chairman, I was prevented from reading a letter which at last would have undeceived me; and by persisting in dissimulation, the CAPTAIN has made his friend a fugitive, and his wife a

“ widow. Thus does insincerity terminate in misery  
 “ and confusion, whether in its immediate purpose it  
 “ succeeds or is disappointed. O my dear CHAR-  
 “ LOTTE! if ever we meet again,—to meet again in  
 “ peace is impossible—but if ever we meet again, let  
 “ us resolve to be sincere: to be sincere is to be wise,  
 “ innocent, and safe. We venture to commit faults  
 “ which shame or fear would prevent, if we did not  
 “ hope to conceal them by a lie. But in the labyrinth  
 “ of falshood, men meet those evils which they seek to  
 “ avoid; and as in the strait path of truth alone they  
 “ can see before them, in the strait path of truth alone  
 “ they can pursue felicity with success. Adieu! I am  
 “ —dreadful!—I can subscribe nothing that does not  
 “ reproach and torment me—Adieu!”

WITHIN a few weeks after the receipt of this letter,  
 the unhappy lady heard that her husband was cast away  
 in his passage to France.



NUMB. 57. TUESDAY, May 22, 1753.

———— *Nec vox hominem sonat* ————

VIRG.

———— O more than human voice! ————

To the ADVENTURER.

SIR,

**L**ONGINUS proceeds to address his friend TERENCE in the following manner.

IT is the peculiar privilege of poetry, not only to place material objects in the most amiable attitudes, and to clothe them in the most graceful dress, but also to give life and motion to immaterial beings, and form, and colour, and action, even to abstract ideas; to embody the VIRTUES, the VICES, and the PASSIONS; and to bring before our eyes, as on a stage, every faculty of the human mind.

PROSOPOPOEIA, therefore, or personification, conducted with dignity and propriety, may be justly esteem-  
 ed

ed one of the greatest efforts of the creative power of a warm and lively imagination. Of this figure many illustrious examples may be produced from the Jewish writers. I have been so earnestly recommending to your perusal; among whom, every part and object of nature is animated, and endowed with sense, with passion, and with language.

To say that the lightning obeyed the commands of GOD, would of itself be sufficiently sublime; but a Hebrew bard expresses this idea with far greater energy and life: "Canst thou send lightnings, that they may go, and say unto thee, Here we are!" And again, "God sendeth forth light and it goeth; he calleth it again, and it obeyeth him with fear." How animated how emphatical, is this unexpected answer, "Here we are!"

PLATO, with a divine boldness, introduces in his CRITO, the LAWS of Athens pleading with SOCRATES, and dissuading him from an attempt to escape from the prison in which he was confined; and the ROMAN rival of DEMOSTHENES has made his country tenderly expostulate with CATILINE, on the dreadful miseries which his rebellion would devolve on her head. But will a candid critic prefer either of these admired personifications, to those passages in the Jewish poets, where Babylon, or Jerusalem, or Tyre, are represented as sitting on the dust, covered with sackcloth, stretching out their hands in vain, and loudly lamenting their desolation? Nay, farther, will he reckon them even equal to the following fictions? WISDOM is introduced, saying of herself; "When GOD prepared the heavens, I was there; when he set a circle upon the face of the deep, when he gave to the sea his decree that the waters should not pass his commandments, when he appointed the foundations of the earth, then was I by him as one brought up with him; and I was daily his delight, playing always before him." Where, TERENTIANUS, shall we find our MINERVA speaking with such dignity and elevation? The goddess of the Hebrew bard, is not only the patroness and inventress of arts and learning, the parent of felicity and fame, the guardian and conductress of human life; but she



she is painted as immortal and eternal, the constant companion of the great CREATOR himself, and the partaker of his counsels and designs. Still bolder is the other *Prosopopœia*: "DESTRUCTION and DEATH say" (of WISDOM,) we have heard the same thereof with "our ears. If pretenders to taste and judgment censure such a fiction as extravagant and wild, I despise their frigidity and gross insensibility.

WHEN JEHOVAH is represented as descending to punish the earth in his just anger, it is added, "Before him went the PESTILENCE." When the Babylonian tyrant is destroyed, "the fir-trees rejoice at his fall, and the cedars of Lebanon, saying, since thou art laid down, no feller is come up against us." And at the captivity of Jerusalem, the very ramparts and the walls lament, "they languish together." Read likewise the following address, and tell me what emotion you feel at the time of perusal: "O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest and be silent." Art thou not amazed and delighted, my friend, to behold joy, and anguish, and revenge, ascribed to the trees of the forest, to walls, and warlike instruments?

BEFORE I conclude these observations I cannot forbear taking notice of two remarkable passages in the Hebrew writers, because they bear a close resemblance with two in our own tragedians.

SOPHOCLES, by a noble *Prosopopœia*, thus aggravates the misery of the Thebans, visited by a dreadful plague—"Hell is enriched with groans and lamentations." This image is heightened by a Jewish author, who describes Hell or Hades, as "an enormous monster, who hath extended and enlarged himself, and opened his insatiable mouth without measure."

CASSANDRA, in ESCHYLUS, struck with the treachery and barbarity of Clytemnestra who is murdering her husband Agamemnon, suddenly exclaims in a prophetic fury, "Shall I call her the direful mother of Hell!" To represent the most terrible species of destruction, the Jewish poet says, "The first born of death shall devour his strength."

BESIDE:

BESIDES the attribution of person and action to objects immaterial or inanimate, there is still another species of the *Prosopopœia* no less lively and beautiful than the former, when a real person is introduced speaking with propriety and decorum. The speeches which the Jewish poets have put into the mouth of their JEHOVAH, are worthy the greatness and incomprehensible majesty of the ALL-PERFECT BEING. Hear him asking one of his creatures, with a lofty kind of irony, "Where wast thou, when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereon are the foundations thereof fastened, or who laid the corner stone? When the morning stars sang together, and all the sons of GOD shouted for joy? Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb? When I brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further, and herè shall the pride of thy waves be stayed." How can we reply to these sublime enquiries, but in the words that follow? "behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth.

I HAVE in a former treatise observed to you, that HOMER has degraded his Gods into men: these writers alone have not violated the DIVINE MAJESTY by inadequate and indecent representations, but have made the great CREATOR act and speak, in a manner suitable to the supreme dignity of his nature, as far as the grossness of mortal conceptions will permit. From the sublimity and spirituality of their notions, so different in degree and kind from those of the most exalted philosophers, one may, perhaps, be inclined to think their claim to a divine inspiration reasonable and just, since GOD alone can describe himself to man.

I HAD written thus far, when I received dispatches from the empress ZENOBIA, with orders to attend her instantly at PALMYRA; but am resolved before I set out, to add to this letter a few remarks on the beautiful comparisons of the Hebrew poets.

THE use of similies in general consists in the illustration or amplification of any subject, or in presenting pleasing pictures to the mind by the suggestion of images. HOMER and the HEBREW bards disdain minute resemblances, and seek not an exact correspondence with every feature of the object they introduce. Provided a general likeness appear, they think it sufficient. Not solicitous for exactness, which in every work is the sure criterion of a cold and creeping genius, they introduce many circumstances that perhaps have no direct affinity to the subject, but taken all together contribute to the variety and beauty of the piece.

THE pleasures of friendship and benevolence are compared to the perfumes that flow from the ointments usually poured on the priest's head, which run down to his beard and even to the skirts of his clothing. The sun rising and breaking in upon the shades of night, is compared to a bride-groom issuing out of his chamber; in allusion to the Jewish custom, of ushering the bride-groom from his chamber at midnight with great solemnity and splendor, preceded by the light of innumerable lamps and torches. How amiably is the tenderness and solicitude of GOD for his favourites expressed! "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them!" On the other hand, how dreadfully is his indignation described! "I will be unto them as a lion, as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and I will rent the caul of their heart." A little afterwards the scene suddenly changes, and divine favour is painted by the following similitudes: "I will be as the dew unto Judæa; he shall grow as the lilly; his branches shall spread, and his beauty shall be as the olive-tree, and his smell like Mount Libanus." MENANDER himself, that just characterizer of human life, has not given us a more apt and lively comparison than the following: "As the climbing a sandy way is to the feet of the aged, so is a wife full of words to a quiet man." Nor has one of our Grecian poets spoken so feelingly, so eloquently, or  
so



so elegantly of beauty, as the emperor SOLOMON of his mistress, or bride, in images perfectly original and new: "Thy hair," says he, "is as a flock of goats that appear from Mount Gilead; thy teeth are like a flock of sheep that are even shorn, which come up from the washing:" by which similitude their exact equality, evenness, and whiteness, are justly represented. "Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men:" that is, strait and tall, adorned with golden chains and the richest jewels of the East. "Thy two breasts are like two young roes that are twins, which feed among the lillies:" the exquisite elegance and propriety of which similitude need not be pointed out, and cannot be excelled.

I HAVE purposely reserved one comparison for a conclusion, not only for the sake of its beauty and justness, but because it describes a friendship so different from the constancy which I hope will ever be the character of yours and mine. "My brethren," says the writer, "have dealt deceitfully with me. They are like torrents which when swoln and increased with winter showers and the meltings of ice, promise great and unfailing plenty of waters; but in the times of violent heats, suddenly are parched up and disappear. The traveller in the deserts of Arabia seeks for them in vain; the troops of Sheba looked, the caravans of Tema waited for them: they came to the accustomed springs for relief; they were confounded, they perished with thirst."

In giving you these short specimens of Jewish poetry, I think I may compare myself to those spies which the above mentioned MOSES dispatched, to discover the country he intended to conquer; and who brought from thence, as evidences of its fruitfulness, the most delicious figs and pomegranates, and a branch with one cluster of grapes, "so large and weighty," says the historian, "that they bare it between two upon a staff." Farewell.

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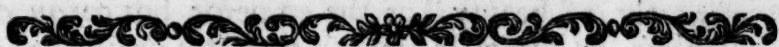
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NUMB. 58. SATURDAY, May 26, 1753.

*Damnant quod non intelligunt.*

CIC.

They condemn what they do not understand.

**E**URIPIDES, having presented SOCRATES with the writings of HERACLITUS, a philosopher famed for involution and obscurity, enquired afterwards his opinion of their merit. "What I understand, said SOCRATES, I find to be excellent; and, therefore, believe that to be of equal value which I cannot understand."

THE reflection of every man who reads this passage, will suggest to him the difference between the practice of SOCRATES, and that of modern critics: SOCRATES, who had by long observation upon himself and others, discovered the weakness of the strongest, and the dimness of the most enlightened intellect, was afraid to decide hastily in his own favour, or to conclude that an author had written without meaning, because he could not immediately catch his ideas: he knew that the faults of books are often more justly imputable to the reader, who sometimes wants attention, and sometimes penetration; whose understanding is often obstructed by prejudices, and often dissipated by remissness; and who comes sometimes to a new study, unfurnished with the knowledge previously necessary; and finds difficulties insuperable, for want of ardour sufficient to encounter them.

OBSCURITY and clearness are relative terms: to some readers scarce any book is easy, to others not many are difficult: and surely they, whom neither any exuberant praise bestowed by others, nor any eminent conquests over stubborn problems, have entitled to exalt themselves above the common orders of mankind, might condescend to imitate the candour of SOCRATES; and where they find incontestible proofs of superior genius,

genius, be content to think that there is justness in the connexion which they cannot trace, and cogency in the reasoning which they cannot comprehend.

THIS diffidence is never more reasonable, than in the perusal of the authors of antiquity; of those whose works have been the delight of ages, and transmitted as the great inheritance of mankind from one generation to another: surely, no man can, without the utmost arrogance, imagine, that he brings any superiority of understanding to the perusal of those books which have been preserved in the devastation of cities, and snatched up from the wreck of nations; which those who fled before barbarians have been careful to carry off in the hurry of migration, and of which barbarians have repented the destruction. If in books thus made venerable by the uniform attestation of successive ages, any passages shall appear unworthy of that praise which they have formerly received; let us not immediately determine, that they owed their reputation to dulness or bigotry; but suspect at least that our ancestors had some reasons for their opinions, and that our ignorance of those reasons makes us differ from them.

It often happens, that an author's reputation is endangered in succeeding times, by that which raised the loudest applause among his contemporaries: nothing is read with greater pleasure than allusions to recent facts, reigning opinions, or present controversies; but when facts are forgotten, and controversies extinguished, these favourite touches lose all their grace; and the author in his descent to posterity must be left to the mercy of chance, without any power of ascertaining the memory of those things, to which he owed his luckiest thoughts and his kindest reception.

ON such occasions every reader should remember the diffidence of SOCRATES, and repair by his candour the injuries of time; he should impute the seeming defects of his author to some chasm of intelligence, and suppose, that the sense which is now weak was once forcible, and the expression which is now dubious formerly determinate.

How much the mutilation of ancient history has  
taken

taken away from the beauty of poetical performances, may be conjectured from the light which a lucky commentator sometimes effuses, by the recovery of an incident that had been long forgotten: thus in the third book of HORACE, Juno's denunciations against those that should presume to raise again the walls of Troy, could for many ages please only by splendid images and swelling language, of which no man discovered the use or propriety, till LE FEVRE, by shewing on what occasion the Ode was written, changed wonder to rational delight. Many passages yet undoubtedly remain in the same author, which an exacter knowledge of the incidents of his time would clear from objections. Among these I have always numbered the following lines:

*Aurum per medios ire satellites,  
Et perrumpere amat saxa, potentius  
Ictu fulmineo. Concidit Auguris  
Argivi domus ob lucrum  
Demersa excidio. Diffidit urbium  
Portas vir Macedo, et subruit æmulos  
Reges muneribus. Munera navium  
Sævos illaqueant duces.*

Stronger than thunder's winged force,  
All powerful gold can speed its course,  
Through watchful guards its passage make  
And loves through solid walls to break:  
From gold the overwhelming woes,  
That crush'd the Grecian augur rose:  
Philip with gold through cities broke,  
And rival monarchs felt his yoke;  
Captains of ships to gold are slaves,  
Though fierce as their own winds and waves.

FRANCIS.

The close of this passage, by which every reader is now disappointed and offended, was probably the delight of the Roman court: it cannot be imagined, that HORACE, after having given to gold the force of thunder, and told of its power to storm cities and to conquer kings, would have concluded his accounts of its efficacy



efficacy with its influence over naval commanders, had he not alluded to some fact then current in the mouths of men, and therefore more interesting for a time than the conquests of Philip. Of the like kind may be reckoned another stanza in the same book :

— *Iussa coram non sine conscio  
Surgit marito, seu vocat infitor,  
Seu navis Hispanæ magister,  
Dedecorum pretiosus emptor.*

The conscious husband bids her rise,  
When some rich factor courts her charms,  
Who calls the wanton to his arms,  
And, prodigal of wealth and fame,  
Profusely buys the costly shame.

FRANCIS.

He has little knowledge of HORACE who imagines that the FACTOR, or the SPANISH MERCHANT, are mentioned by chance: there was undoubtedly some popular story of an intrigue, which those names recalled to the memory of his reader.

THE flame of his genius in other parts, though somewhat dimmed by time, is not totally eclipsed: his address and judgment yet appear, though much of the spirit and vigour of his sentiment is lost: this has happened to the twentieth Ode of the first book;

*Vile potabis modicis Sabinum  
Cantharis, Græcâ quod ego ipse testâ  
Conditum levi; datus in theatro  
Cum tibi plausus,  
Cbare Mæcenas eques. Ut paterni  
Fluminis ripæ, simul et jocosa  
Redderet laudes tibi Vaticani  
Montis imago.*

A poet's beverage humbly cheap,  
(Should great Mæcenas be my guest)  
The vintage of the Sabine grape,  
But yet in sober cups shall crown the feast:  
'Twas rack'd into a Grecian cask,  
Its rougher juice to melt away;

I seal'd

I sealed it too—a pleasing task!

With annual joy to mark the glorious day

When in applausive shouts thy name

Spread from the theatre around,

Floating on thy own Timber's stream,

And Echo, playful nymph, return'd the sound.

FRANCIS.

We here easily remark the intertexture of a happy compliment with an humble invitation; but certainly are less delighted than those, to whom the mention of the applause bestowed upon Mæneas, gave occasion to recount the actions or words that produced it.

Two lines which have exercised the ingenuity of modern critics, may, I think, be reconciled to the judgment, by an easy supposition: HORACE thus addresses Agrippa;

*Scriberis Vario fortis, et hostium*

*Victor, Mæonii carminis alite.*

Varius, a swan of Homer's wing,

Shall brave Agrippa's conquests sing.

FRANCIS.

That Varius should be called “A bird of Homeric song,” appears so harsh to modern ears, that an emendation of the text has been proposed: but surely, the learning of the antients had been long ago obliterated, had every man thought himself at liberty to corrupt the lines which he did not understand. If we imagine that Varius had been by any of his cotemporaries celebrated under the appellation of MUSARUM ALES, the swan of the Muses, the language of HORACE becomes graceful and familiar; and that such a compliment was possible, we know from the transformation feigned by HORACE of himself.

THE most elegant compliment that was paid to ADDISON, is of this obscure and perishable kind:

When panting virtue her last efforts made,

You brought your CLIO to the virgin's aid.

These lines must please as long as they are understood; but can be understood only by those that have observed ADDISON's signatures in the Spectator.

THE

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THE nicety of these minute allusions I shall exemplify by another instance, which I take this occasion to mention, because, as I am told the commentators have omitted it. *TIBULLUS* addresses *Cynthia* in this manner;

*Te spectem, suprema mihi cùm venerit hora,  
Te teneam moriens deficiente manu.*

Before my closing eyes, dear *Cynthia*, stand,  
Held weakly by my fainting trembling hand.

To these lines *OVID* thus refers in his elegy on the death of *TIBULLUS*;

*Cynthia decedens, felicius, inquit amata  
Sum tibi; vixisti dum tuus ignis eram.  
Cui Nemesis, quid, ait, tibi sunt mea damna dolori?  
Me tenuit moriens deficiente manu.*

Blest was my reign, retiring *Cynthia* cry'd:  
Not till he left my breast, *Tibullus* dy'd.  
Forbear, said *Nemesis*, my loss to moan,  
The fainting trembling hand was mine alone.

The beauty of this passage, which consists in the appropriation made by *Nemesis* of the line originally directed to *Cynthia*, had been wholly imperceptible to succeeding ages, had chance, which has destroyed so many greater volumes, deprived us likewise of the poems of *TIBULLUS*.

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NUMB. 59. TUESDAY, May 29, 1753.

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—*Si Pieriâ Quadrans tibi nullus in Arcâ  
Ostendatur, ames nomen victumque Machæræ  
Et vendas potiùs, commissa quod Auctio vendit  
Stantibus, Oenophorum, Tripodes, Armaria, Cistas,  
Halcyonem Bacchi, Thebas, & Terrea fausti.* JUV.

If



If not a fouse in thy lank purse appear,  
Go mount the rostrum and turn auctioneer;  
With china crack'd the greedy crowd trepan,  
With spurious pictures and with false japan,  
Sell the collected stores of misers dead,  
Or English peers for debts to Gallia fled.

**T**HE indigence of authors, and particularly of poets, has long been the object of lamentation and ridicule, of compassion and contempt.

It has been observed, that not one favourite of the Muses has ever been able to build a house since the days of AMPHION, whose art it would be fortunate for them if they possessed; and that the greatest punishment that can possibly be inflicted on them, is to oblige them to sup in their own lodgings,

—*Molles ubi reddunt ova columbæ.*

Where pigeons lay their eggs.

BOILEAU introduces Damon, whose writings entertained and instructed the city and the court, as having past the summer without a shirt, and the winter without a cloak; and resolving at last to forsake Paris,

—*ou la vertu n'a plus ni Feu ni Lieu;*

Where shiv'ring worth no longer finds a home;  
and to find out a retreat in some distant grotto,

*D'où jamais ni l' Huissier, ni le Sergent n' approche;*  
Safe, where no critics damn, no duns molest. POPE.

"The rich comedian," says BRUYERE, "lolling in his gilt chariot, bespatters the face of CORNEILLE walking afoot;" and JUVENAL remarks, that his cotemporary bards generally qualified themselves by their diet, to make excellent bustos; that they were compelled sometimes to hire lodgings at a baker's, in order to warm themselves for nothing; and that it was the common fate of the fraternity,

*Pallere & vinum toto nescire Decembri.*

—To pine,  
Look pale, and all December taste no-wine. DRYDEN.

VIRGIL

VIRGIL himself is strongly suspected to have lain in the streets, or on some ROMAN BULK, when he speaks so feelingly of a rainy tempestuous night in his well known epigram.

“THERE ought to be an hospital founded for decayed wits,” said a lively Frenchman, “and it might be called the hospital of incurables.”

FEW, perhaps, wander among the laurels of Parnassus, but who have reason ardently to wish and to exclaim with Æneas, but without the hero’s good fortune,

*Si nunc se nobis ille aureus arbore ramus  
Ostendat nemore in tanto!*

O! in this ample grove could I behold  
The tree that blooms with vegetable gold. PITT.

THE patronage of Lelius and Scipio did not enable TERENCE to rent a house. TASSO, in a humorous sonnet addressed to his favourite cat, earnestly entreats her to lend him the light of her eyes during his midnight studies, not being himself able to purchase a candle to write by. DANTE the Homer of Italy, and CAMOENS of Portugal, were both banished and imprisoned. CERVANTES, perhaps the most original genius the world ever beheld, perished by want in the streets of Madrid, as did our own SPENSER at Dublin. And a writer, little inferior to the Spaniard in the exquisiteness of his humour and raillery, I mean ERASMUS, after the tedious wanderings of many years, from city to city, and from patron to patron, praised, and promised, and deceived by all, obtained no settlement but with his printer. “At last” says he, in one of his epistles, “I should have been advanced to a cardinalship, if there had not been a decree in my way, by which those are secluded from this honour, whose income amounts not to three thousand ducats.”

I REMEMBER to have read a satire in Latin prose, entitled, “A Poet hath bought a house.” The poet having purchased a house, the matter was immediately laid before the parliament of poets, assembled on that important occasion, as a thing unheard of, as a very bad precedent, and of most pernicious consequence; and accordingly, a very severe sentence was pronounced

ced against the buyer. When the members came to give their votes, it appeared there was not a single person in the assembly, who through the favour of powerful patrons, or their own happy genius, was worth so much as to be proprietor of a house, either by inheritance or purchase: all of them neglecting their private fortunes, confessed and boasted, that they lived in lodgings. The poet was, therefore, ordered to sell his house immediately, to buy wine with the money for their entertainment, in order to make some expiation for his enormous crime, and to teach him to live unsettled and without care like a true poet.

SUCH are the ridiculous, and such the pitiable stories related, to expose the poverty of poets in different ages and nations; but which, I am inclined to think, are rather the boundless exaggerations of satire and fancy, than the sober result of experience, and the determination of truth and judgment: for the general position may be contradicted by numerous examples; and it may, perhaps, appear on reflection and examination, that the art is not chargeable with the faults and failings of its particular professors, that it has no peculiar tendency to make men either rakes or spendthrifts, and that those who are indigent poets would have been indigent merchants and mechanics.

THE neglect of œconomy, in which great geniuses are supposed to have indulged themselves, has unfortunately given so much authority and justification to carelessness and extravagance, that many a minute rhymers has fallen into dissipation and drunkenness, because BUTLER and OTWAY lived and died in an ale-house. As a certain blockhead wore his gown on one shoulder to mimic the negligence of Sir THOMAS MORE, so these servile imitators follow their masters in all that disgraced them; contract immoderate debts, because DRYDEN died insolvent; and neglect to change their linnen, because SMITH was a sloven. "If I should happen to look pale," says HORACE, "all the hackney writers in Rome would immediately drink cummin to gain the same complexion." And I myself am acquainted with a witling who uses a glass, only because POPE was near sighted.



I CAN easily conceive, that a mind occupied and overwhelmed with the weight and immensity of its own conceptions, glancing with astonishing rapidity from heaven to earth, and from earth to heaven, cannot willingly submit to the dull drudgery of examining the justness and accuracy of a butcher's bill. To descend from the widest and most comprehensive views of nature, and weigh-out hops for a brewing, must be invincibly disgusting to a true genius: to be able to build imaginary palaces of the most exquisite architecture, but yet not to pay a carpenter's bill, is a cutting mortification and disgrace: to be ruined by pursuing the precepts of Virgilian agriculture, and by plowing classically, without attending to the wholesome monitions of low British farmers, is a circumstance that aggravates the failure of a crop, to a man who wishes to have lived in the Augustan age, and despises the system of modern husbandry.

MANY poets, however, may be found, who have condescended to the cares of œconomy, and who have conducted their families with all the parsimony and regularity of an alderman of the last century; who have not superciliously disdained to enter into the concerns of common life, and to subscribe to and study certain necessary dogmas of the vulgar, convinced of their utility and expediency, and well knowing that because they are vulgar, they are, therefore, both important and true.

IF we look backwards on antiquity, or survey ages nearer our own, we shall find several of the greatest geniuses so far from being sunk in indigence, that many of them enjoyed splendor and honours, or at least were secured against the anxieties of poverty, by a decent competence and plenty of the conveniences of life.

INDEED, to pursue riches farther than to attain a decent competence, is too low and illiberal an occupation for a real genius to descend to: and HORACE wisely ascribes the manifest inferiority of the Roman literature to the Grecian, to an immoderate love of money, which necessarily contracts and rusts the mind, and disqualifies it for noble and generous undertakings.

ÆSCHYLUS

*ÆSCHYLUS* was an officer of no mean rank in the Athenian army at the celebrated battle of Marathon; and *SOPHOCLES* was an accomplished general, who commanded his countrymen in several most important expeditions: *THEOCRITUS* was carested and enriched by *Ptolemy*; and the gaiety of *ANACREON* was the result of ease and plenty: *PINDAR* was better rewarded for many of his odes, than any other bard ancient or modern, except perhaps *BOILEAU* for his celebrated piece of flattery on the taking *Namur*: *VIRGIL* at last possessed a fine house at *Rome*, and a *Villa* at *Naples*: "*HORACE*," says *SWIFT* in one of his lectures on oeconomy to *GAY*, "I am sure kept his coach:" *LUCAN* and *SILIUS ITALICUS* dwelt in marble palaces, and had their gardens adorned with the most exquisite capital statues of *Greece*: *MILTON* was fond of a domestic life, and lived with exemplary frugality and order: *CORNEILLE* and *RACINE* were both admirable masters of their families, faithful husbands, and prudent oeconomists: *BOILEAU*, by the liberalities of *Lewis*, was enabled to purchase a delightful privacy at *Anteuil*, was eminently skilled in the management of his finances, and despised that affectation which arrogantly aims to place itself above the necessary decorums and rules of civil life: in all which particulars they were equalled by *ADDISON*, *SWIFT*, and *POPE*.

It ought not, therefore, to be concluded from a few examples to the contrary, that poetry and prudence are incompatible; a conclusion that seems to have arisen in this kingdom, from the dissolute behaviour of the despicable debauchees, that disgraced the muses and the court of *Charles the second*, by their lives and by their writings. Let those who are blest with genius recollect, that OECONOMY is the parent of INTEGRITY, of LIBERTY, and of EASE; and the beauteous sister of TEMPERANCE, of CHEARFULNESS, and HEALTH: and that PROFUSENESS is a cruel and crafty demon, that gradually involves her followers in dependance and debts; that is, fetters them with "irons that enter into their souls."

Z

NUMB.



NUMB. 60. SATURDAY, *June 2,* 1753.

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*Jus est et ab hoste doceri.*

OVID.

Our foes may teach, the wise by foes are taught.

**T**O have delayed the publication of the following letter, would have been surely inexcusable ; as it is subscribed with the name of a very great personage, who has been long celebrated for his superiority of genius and knowledge ; and whose abilities will not appear to have been exaggerated by servility or faction, when his genuine productions shall be better known. He has, indeed, been suspected of some attempts against REVEALED RELIGION ; but the letter which I have the honour to publish, will do justice to his character, and set his principles in a new light.

To the ADVENTURER.

SIR,

**A**S your principal design is to revive the practice of virtue, by establishing the CHRISTIAN RELIGION ; you will naturally conclude, that your views and mine are directly opposite : and my attempt to shew, that it is your interest to admit my correspondence, will, therefore, be considered as a proof of the contrary. You will, however, soon discover, that by promoting your interest, I seek my own ; and when you have read my letter, you will be far from suspecting, that under a specious show of concurrence in your undertaking, I have concealed an attempt to render it ineffectual.

“ NEVER to give up the present for the future,” is a maxim which I have always taught both by precept and example : I consider the now, as the whole of my existence ; and therefore to improve it is the whole of my study. And, indeed, happiness, like virtue, consists not in rest, but in action : it is found rather in the pursuit,



pursuit, than the attainment of an end : for though the death of the stag, is the purpose of the chase ; yet the moment this purpose is accomplished, the sport is at an end. VIRTUE and RELIGION alone can afford me employment : without them, I must inevitably be idle ; and to be idle is to be wretched. I should, therefore, instead of attempting to destroy the principles upon which I was resisted, have been content to surmount them : for he who should hamstring the game, lest any of them should escape, would be justly disappointed of the pleasure of running them down. Such, indeed, is my present condition : and as it will at once answer your purpose and mine, I shall exhibit an account of my conduct, and shew how my disappointment was produced.

My principal business has always been to counterwork the effects of REVEALED RELIGION : I have, therefore, had little to do, except among Jews and Christians. In the early ages of the world, when REVELATION was frequently repeated with sensible and miraculous circumstances, I was far from being idle ; and still think it an incontestible proof of my abilities, that even then my labour was not always unsuccessful. I applied not so much to the understanding as to the senses, till after the promulgation of CHRISTIANITY ; but I soon discovered, that CHRISTIANITY afforded motives to VIRTUE and PIETY, which were scarce to be overpowered by temptation : I was, therefore, obliged now to exert my power, not upon the senses but the understanding. As I could not suspend the force of these motives, I laboured to direct them towards other objects ; and in the eighth century I had so far succeeded, as to produce a prevailing opinion, that “ the worship of images was of more moment “ than moral rectitude :” it was decreed by a pope and council, that to speak of them with irreverence was a forfeit of salvation, and that the offender should, therefore, be excommunicated : those who opposed this decree, were persecuted with fire and sword ; and I had the satisfaction not only of supplanting virtue, but of propagating misery, by a zeal for religion. I must not, however, arrogate all the honour of an event which

which so much exceeded my hopes; for many arguments in favour of images were drawn from a book, intitled *PRATUM SPIRITUALE*: in which it is affirmed, that having long tempted a hermit to incontinence, I offered to desist if he would cease to worship an image of the Virgin; and that the hermit having consulted an abbot, whether to accept or refuse the condition, was told, that it was more eligible to commit incontinence, than to neglect the worship of images: and I declare upon my honour, that the facts, as far as they relate to me, did never happen, but are wholly invented by the ingenious author. That salvation had very little connection with virtue, was indeed an opinion which I propagated with great diligence; and with such success, that *BONIFACE*, the apostle of Germany, declared the benefit of Sacraments to depend upon the qualifications of those by whom they were administered; and that a Bavarian monk having ignorantly baptized in these words, "*Baptizo te in nomine patriæ filia et spiritus sancta*," all such baptisms were invalid. Against knowledge, however, I never failed to oppose zeal; and when *VIGILIUS* asserted, that the earth being a sphere, there were people upon it the soles of whose feet were directly opposite to each other; the same father *BONIFACE* represented him to the pope as a corruptor of the *CHRISTIAN FAITH*; and the pope, concurring with *BONIFACE*, soon after excommunicated a bishop for adopting so dangerous an opinion, declaring him a heretic, and a blasphemer against *GOD* and his own soul. In these instances my success was the more remarkable, as I verily believe *BONIFACE* himself intended well, because he died a martyr with great constancy.

I FOUND, however, that while the *GOSPELS* were publicly read, the superstructure which I had built upon then was in perpetual danger: I, therefore, exerted all my influence to discontinue the practice, and at length succeeded, though *ARISTOTLE'S Ethics* were substituted for them in some northern churches; but against *ARISTOTLE'S Ethics* I had not equal objections.

DURING

DURING this period, therefore, my powers were neither dissipated by unsuccessful labour, nor rendered useless by necessary idleness: I had perplexed and confounded the most simple and salutary doctrines, with absurd subtilties and extravagant conceits; and I had armed with the weapons of superstition, and disguised with the tinsel of ceremony, that RELIGION which comprehended every precept in LOVE TO GOD, AND TO MAN; which gave no direction about divine worship, but that it should be performed IN SPIRIT AND IN TRUTH; or about SOCIAL VIRTUE, but that love of SELF should be the measure of bounty to others. But there was still personal sanctity, though the doctrine and the discipline of the church were become corrupt and ridiculous: zeal was still animated by integrity, though it was no longer directed by knowledge: the service and the honour of GOD were still intended, though the means were mistaken. Many, indeed gladly substituted gain for godliness; and committed every species of wickedness, because they hoped to appropriate works of supererogation that were performed by others: but there were some who practised all the severities of erroneous piety, and suffered the mortification which they recommended: so that I had still something to do, and was still encouraged to diligence by success.

BUT all these advantages depended upon ignorance: for the security of ignorance, therefore, I affirmed, that she was the mother of devotion; a lie so successful, that it passed into a proverb.

THE period, however, arrived, when knowledge could be no longer suppressed; and I was under the most dreadful apprehensions that all the absurdities, by which I had diminished the influence and the beauty of CRISTIANITY, would now be removed: I could not conceive that those motives which had produced abstinence and solitude, vigils, scourgings, and the mortification of every appetite and every passion, would fail to produce a more reasonable service; or become ineffectual, when the paths of duty appeared to be not only peaceful but pleasant. I did not, however, sit down in despair; but the knowledge which I could not repress,



press, I laboured to pervert. As the human intellect is finite, and can comprehend only finite objects, I knew that if all was rejected as incredible which was not comprehended, I should have little to fear from a religion founded in INFINITE PERFECTION, and connected with revelations which an INFINITE BEING had vouchsafed of himself. I, therefore, immediately opposed reason to faith: I threw out subjects of debate which I knew could never be discussed; the assent of many was suspended, in expectation that impossibilities would be effected; and at last refused in the fretfulness of disappointment. Thus infidelity gradually succeeded to superstition: the hope and fear, the love, reverence, and gratitude, which had been excited by CHRISTIANITY, and produced such astonishing effects, were now felt no more; and as the most forcible motives to piety and virtue were again wanting, piety was wholly neglected and virtue rendered more easy and commodious: the bounds of moral obligation included every day less and less; and crimes were committed without compunction, because they were not supposed to incur punishment.

THESE evils, Mr. ADVENTURER, evils both in your estimation and mine, I am afraid will continue if they cannot increase: disputation and scepticism flourish without my influence, and have left no principle for me to counteract: the number of my vassals is indeed greatly increased by the unsolicited wickedness of the present time; but this increase is not equivalent to the pleasure of seduction.

If the importance, therefore, of CHRISTIANITY to mankind, shall appear from its having busied me to subvert it, and from the misery which I suffer in idleness now my purpose is unhappily effected; I hope they are not yet so obdurate in ill, as to persist in rejecting it merely in spight to me; and destroy themselves, only that I may not be amused by attempting their destruction. You see, that I have sufficient benevolence to request, that they would regard their own interest, at least as far as it is consistent with mine; and if they refuse me, I am confident you

will think they treat me with more severity than I deserve.

I have the honour to be,

S I R,

Your most obedient

and very humble servant,

S A T A N.



NUMB. 61. TUESDAY, June 5, 1753.

*Ploravere suis non respondere favorem  
Quæsitum meritis*———

HOR.

Each inly murm'ring at th' unequal meed,  
Repines that merit should reward exceed.

**P**ERHAPS there is not any word in the language less understood than HONOUR; and but few that might not have been equally mistaken, without producing equal mischief.

HONOUR is both a motive and an end: as a principle of action it differs from virtue only in degree, and, therefore, necessarily includes it, as generosity includes justice: and as a reward, it can be deserved only by those actions which no other principle can produce. To say of another that he is a MAN OF HONOUR, is at once to attribute the principle and to confer the reward. But in the common acceptance of the word, HONOUR, as a principle, does not include virtue; and, therefore, as a reward, is frequently bestowed upon vice. Such, indeed, is the blindness and vassalage of human reason, that men are discouraged from virtue by the fear of shame, and incited to vice by the hope of honour.

HONOUR

HONOUR, indeed, is always claimed in specious terms; but the facts upon which the claim is founded, are often flagitiously wicked. *LOTHARIO* arrogates the character of a man of honour, for having defended a lady who had put herself under his protection from insult at the risque of life; and *ALEATOR* for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But the champion of the lady had first seduced her to adultery; and to preserve her from the resentment of her husband, had killed him in a duel: and the martyr to his promise had paid a sum, which should have discharged the bill of a necessitous tradesman, to a gamester of quality who had given him credit at cards.

SUCH, in the common opinion, are men of honour; and he who in certain circumstances should abstain from murder, perfidy, or ingratitude, would be avoided as reflecting infamy upon his company.

IN these speculations I exhausted my waking powers a few nights ago; and at length sinking into slumber, I was immediately transported into the regions of fancy.

As I was sitting pensive and alone at the foot of a hill, a man, whose appearance was extremely venerable, advanced towards me with great speed; and, beckoning me to follow him, began hastily to climb, the hill. My mind suddenly suggested, that this was the genius of INSTRUCTION: I therefore, instantly rose up, and obeyed the silent intimation of his will; but not being able to ascend with equal rapidity, he caught hold of my hand, "Linger not," said he, "lest the hour of illumination be at an end." We now ascended together, and when he had gained the summit he stood still. "Survey the prospect," said he, "and tell me what thou seest." "To the right," replied I, "is a long valley, and on the left a boundless plain: at the end of the valley is a mountain that reaches to the clouds; and on the summit a brightness which I cannot yet stedfastly behold." In that valley, said he, the disciples of VIRTUE press forward; and the votaries of VICE wander on the plain. In the path of VIRTUE are many asperities: the foot is some-



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times wounded by thorns, and sometimes bruised against a stone; but the sky over it is always serene; the traveller is refreshed by the breezes of health, and invigorated by the ray of cheerfulness. The plain is adorned with flowers, which gratify the sense with fragrance and beauty; but the beauty is transient, and the fragrance hurtful: the ground is soft and level; and the paths are so various, that the turf is no where worn away: but above is perpetual gloom; the sun is not seen, nor the breeze felt; the air stagnates, and pestilential vapours diffuse drowsiness, lassitude and anxiety. At the foot of the mountain are the bowers of PEACE, and on the summit is the temple of HONOUR.

BUT all the disciples of VIRTUE do not ascend the mountain: her path, indeed, is continued beyond the bowers; and the last stage is the ascent of the precipice: to climb, is the voluntary labour of the vigorous and the bold; to desist, is the irreproachable repose of the timid and the weary. To those, however, who have surmounted the difficulties of the way, the gates of the temple have not always been opened; nor against those by whom it has never been trodden, have they always been shut: the declivity of the mountain on the other side, is gradual and easy; and by the appointment of fate, the entrance to the temple of HONOUR has been always kept by OPINION. OPINION, indeed, ought to have acted under the influence of TRUTH; but was soon perverted by PREJUDICE and CUSTOM: she admitted many who ascended the mountain without labour from the plain, and rejected some who had toiled up the precipice in the path of VIRTUE. These, however, were not clamorous for admittance; but either repined in silence, or exulting with honest pride in the consciousness of their own dignity, turned from OPINION with contempt and disdain; and smiled upon the world which they had left beneath them, the witness of that labour of which they had been refused the reward.

BUT the crowd within the temple became discontented and tumultuous: the disciples of VIRTUE, jealous of an eminence which they had obtained by the utmost



utmost efforts of human power, made some attempts to expel those who had stroled negligently up the slope, and been admitted by OPINION to pollute the temple and disgrace the assembly: those whose right was disputed, were, however, all ready to decide the controversy by the sword; and as they dreaded scarce any imputation but cowardice, they treated those with great insolence who declined this decision, and yet would not admit their claim.

THIS confusion and uproar was beheld by the GODDESS with indignation and regret: she flew to the throne of JUPITER, and casting herself at his feet, "Great ruler of the world," said she, "if I have erected a temple to fulfill the purposes of thy wisdom and thy love, to allure mortals up the steep of VIRTUE, and animate them to communicate happiness at the expence of life; let it not be perverted to render vice presumptuous, nor possessed by those who dare to perish in the violation of thy laws, and the diffusion of calamity." JUPITER graciously touched the GODDESS with his sceptre, and replied, "that the appointment of fate he could not reverse; that admission to her temple must still depend upon OPINION; but that he would depute REASON to examine her conduct, and, if possible, put her again under the influence of TRUTH."

REASON, therefore, in obedience to the command of JUPITER, descended upon the mountain of HONOUR and entered the temple. At the first appearance of REASON contention was suspended, and the whole assembly became silent with expectation: but the moment she revealed her commission, the tumult was renewed with yet greater violence. All were equally confident, that REASON would establish the determination of OPINION in their favour; and he that spoke loudest, hoped to be first heard. REASON knew, that those only had a right to enter the temple, who ascended by the path of VIRTUE; to determine, therefore, who should be expelled or received, nothing more seemed necessary, than to discover by which avenue they had access: but REASON herself found this discovery,

very, however easy in speculation, very difficult in effect.

THE most flagitious affirmed, that if they had not walked the whole length of the valley, they came into it at the foot of the mountain; and that at least the path by which they had ascended it, was the path of VIRTUE. This was eagerly contradicted by others; and to prevent the tedious labour of deducing truth from a great variety of circumstances, OPINION was called to decide the question.

BUT it soon appeared, that OPINION scarce knew one path from the other; and that she neither determined to admit or refuse upon certain principles, or with discriminating knowledge. REASON, however, still continued to examine her; and that she might judge of the credibility of her evidence by the account she would give of a known character, asked her, which side of the mountain was ascended by the MACEDONIAN who deluged the world with blood: she answered without hesitation, "the side of VIRTUE; that she "knew she was not mistaken, because she saw him in "the path at a great distance, and remarked that no "man had ever ascended with such impetuous speed." AS REASON knew this account to be false, she ordered OPINION to be dismissed, and proceeded to a more particular examination of the parties themselves.

REASON found the accounts of many to be in the highest degree extravagant and absurd: some, as a proof of their having climbed the path of VIRTUE, described prospects that appeared from the opposite side of the mountain; and others affirmed, that the path was smooth and level, and that many had walked it without stumbling when they were scarce awake, and others when they were intoxicated with wine.

UPON the foreheads of all these REASON impressed a mark of reprobation: and as she could not expel them without the concurrence of OPINION, she delivered them over to TIME, to whom she knew OPINION had always paid great deference, and who had generally been a friend to TRUTH.

TIME was commanded to use his influence to procure their expulsion, and to persuade OPINION to regulate

gulate her determinations by the judgment of TRUTH. JUSTICE also decreed, that if she persisted to execute her office with negligence and caprice, under the influence of PREJUDICE, and in concurrence with the absurdities of CUSTOM, she should be given up to RIDICULE, a remorseless being who rejoices in the anguish which he inflicts: by him alone OPINION can be punished; at the sound of his scourge she trembles with apprehension; and whenever it has been applied by the direction of JUSTICE, OPINION has always become obedient to TRUTH.

TIME, continued my instructor, still labours to fulfill the command of REASON: but though he has procured many to be expelled who had been admitted, yet he has gained admission for but few who have been rejected; and OPINION still continues negligent and perverse; for as she has often felt the scourge of RIDICULE when it has not been deserved, the dread of it has no otherwise influenced her conduct, than by throwing her into such confusion, that the purposes of REASON are sometimes involuntarily defeated.

"How then," said I, "shall HONOUR distinguish those whom she wishes to reward?" "They shall be distinguished," replied the visionary sage, "in the regions of IMMORTALITY; to which they will at length be conducted by TIME, who will not suffer them to be finally disappointed."

WHILE I was listening to this reply, with my eyes fixed steadfastly upon the temple, it suddenly disappeared: the black clouds that hovered over the plain of VICE burst in thunder; the hill on which I stood began to sink under me; and the start of sudden terror as I descended awaked me.



NUMB. 62. SATURDAY, *June 9,* 1753.

*O fortuna viris invida fortibus  
Quam non æqua bonis præmia dividis.*

SENECA.



Capricious fortune ever joys,  
 With partial hand to deal the prize  
 To crush the brave and cheat the wise.

}

To the ADVENTURER.

SIR,

Fleet, June 6.

**T**O the account of such of my companions as are imprisoned without being miserable, or are miserable without any claim to compassion; I promised to add the histories of those, whose virtue has made them unhappy, or whose misfortunes are at least without a crime. That this catalogue should be very numerous, neither you nor your readers ought to expect; "*rari quippe boni*:" "The good are few." Virtue is uncommon in all the classes of humanity; and I suppose it will scarcely be imagined more frequent in a prison than in other places.

**Y**ET in these gloomy regions is to be found the tenderness, the generosity, the philanthropy of SERENUS, who might have lived in competence and ease, if he could have looked without emotion on the miseries of another. SERENUS was one of those exalted minds, whom knowledge and sagacity could not make suspicious; who poured out his soul in boundless intimacy, and thought community of possessions the law of friendship. The friend of SERENUS was arrested for debt, and after many endeavours to soften his creditor, sent his wife to solicit that assistance which never was refused. The tears and importunity of female distress were more than was necessary to move the heart of SERENUS; he hastened immediately away, and conferring a short time with his friend, found him confident that if the present pressure was taken off, he should soon be able to re-establish his affairs. SERENUS, accustomed to believe, and afraid to aggravate distress, did not attempt to detect the fallacies of hope, nor reflect that every man overwhelmed with calamity believes, that if that was removed he shall immediately be happy: he, therefore, with little hesitation offered himself as surety.

IN

IN the first raptures of escape all was joy, gratitude and confidence; the friend of SERENUS displayed his prospects, and counted over the sums of which he should infallibly be master, before the day of payment. SERENUS in a short time began to find his danger, but could not prevail with himself to repent of beneficence; and therefore suffered himself still to be amused with projects which he durst not consider, for fear of finding them impracticable. The debtor, after he had tried every method of raising money which art or indigence could prompt, wanted either fidelity or resolution to surrender himself to prison, and left SERENUS to take his place.

SERENUS has often proposed to the creditor, to pay him whatever he shall appear to have lost by the flight of his friend; but however reasonable this proposal may be thought, avarice and brutality have been hitherto inexorable, and SERENUS still continues to languish in prison.

IN this place, however, where want makes almost every man selfish, or desperation gloomy, it is the good fortune of SERENUS not to live without a friend: he passes most of his hours in the conversation of CANDIDUS, a man whom the same virtuous ductility has with some difference of circumstances made equally unhappy. CANDIDUS, when he was young, helpless, and ignorant, found a patron that educated, protected, and supported him: his patron being more vigilant for others than himself, left at his death an only son, destitute and friendless. CANDIDUS was eager to repay the benefits he had received; and having maintained the youth for a few years at his own house, afterwards placed him with a merchant of eminence, and gave bonds to a great value as a security for his conduct.

THE young man, removed too early from the only eye of which he dreaded the observation, and deprived of the only instruction which he heard with reverence, soon learned to consider virtue as restraint, and restraint as oppression; and to look with a longing eye at every expence to which he could not reach, and every pleasure which he could not partake: by degrees he deviated from his first regularity, and unhappily mingling

among young men busy in dissipating the gains of their fathers industry, he forgot the precepts of CANDIDUS, spent the evening in parties of pleasure, and the morning in expedients to support his riots. He was, however, dextrous and active in business; and his master, being secured against any consequences of dishonesty, was very little solicitous to inspect his manners, or to inquire how he passed those hours which were not immediately devoted to the business of his profession: when he was informed of the young man's extravagance or debauchery, "Let his bondsman look to that," said he, "I have taken care of myself."

Thus the unhappy spendthrift proceeded from folly to folly, and from vice to vice, with the connivance if not the encouragement of his master; till in the heat of a nocturnal revel he committed such violences in the street as drew upon him a criminal prosecution. Guilty and unexperienced, he knew not what course to take; to confess his crime to CANDIDUS, and solicit his interposition, was little less dreadful than to stand before the frown of a court of justice. Having, therefore, passed the day with anguish in his heart and distraction in his looks, he seized at night a very large sum of money in the counting house, and setting out he knew not whither, was heard of no more.

THE consequence of his flight was the ruin of CANDIDUS; ruin surely undeserved and irreproachable, and such as the laws of a just government ought either to prevent or repair: nothing is more inequitable than that one man should suffer for the crimes of another, for crimes which he neither prompted nor permitted, which he could neither foresee nor prevent. When we consider the weakness of human resolutions and the inconstancy of human conduct, it must appear absurd that one man shall engage for another, that he will not change his opinions or alter his conduct.

It is, I think, worthy of consideration, whether, since no wager is binding without a possibility of loss on each side, it is not equally reasonable, that no contract should be valid without reciprocal stipulations: but in this case, and others of the same kind, what is stipulated on his side to whom the bond is given? he takes  
advantage



advantage of the security, neglects his affairs, omits his duty, suffers timorous wickedness to grow daring by degrees, permits appetite to call for new gratifications, and, perhaps, secretly longs for the time in which he shall have power to seize the forfeiture: and if virtue or gratitude should prove too strong for temptation, and a young man persist in honesty, however instigated by his passions, what can secure him at last against a false accusation? I for my part always shall suspect, that he who can by such methods secure his property, will go one step farther to increase it: nor can I think that man safely trusted with the means of mischief, who by his desire to have them in his hands, gives an evident proof how much less he values his neighbour's happiness than his own.

ANOTHER of our companions is LENTULUS, a man whose dignity of birth was very ill supported by his fortune. As some of the first offices in the kingdom were filled by his relations, he was early invited to court, and encouraged by caresses and promises to attendance and solicitation: a constant appearance in splendid company necessarily required magnificence of dress; and a frequent participation of fashionable amusements forced him into expence: but these measures were requisite to his success; since every body knows, that to be lost to sight is to be lost to remembrance, and that he who desires to fill a vacancy must be always at hand, lest some man of greater vigilance should step in before him.

By this course of life his little fortune was every day made less: but he received so many distinctions in public, and was known to resort so familiarly to the houses of the great, that every man looked on his preferment as certain, and believed that its value would compensate for its slowness: he, therefore, found no difficulty in obtaining credit for all that his rank or his vanity made necessary; and as ready payment was not expected, the bills were proportionably enlarged, and the value of the hazard or delay were adjusted solely by the equity of the creditor. At length death deprived LENTULUS of one of his patrons, and a revolution in the ministry of another; so that all his prospects vanished at once, and those that had before encouraged his expences

expences began to perceive that their money was in danger: there was now no other contention but who should first seize upon his person, and, by forcing immediate payment, deliver him up naked to the vengeance of the rest. In pursuance of this scheme, one of them invited him to a tavern, and procured him to be arrested at the door; but LENTULUS, instead of endeavouring secretly to pacify him by payment, gave notice to the rest, and offered to divide amongst them the remnant of his fortune: they feasted six hours at his expence, to deliberate on his proposal; and at last determined, that, as he could not offer more than five shillings in the pound, it would be more prudent to keep him in prison, till he could procure from his relations the payment of his debts.

LENTULUS is not the only man confined within these walls, on the same account: the like procedure, upon the like motives, is common among men whom yet the law allows to partake the use of fire and water with the compassionate and the just; who frequent the assemblies of commerce in open day, and talk with detestation and contempt of highwaymen or house-breakers: but, surely, that man must be confessedly robbed, who is compelled, by whatever means, to pay the debts which he does not owe; nor can I look with equal hatred on him, who, at the hazard of his life, holds out his pistol and demands my purse, as on him who plunders under shelter of the law, and, by detaining my son or my friend in prison, extorts from me the price of their liberty. No man can be more an enemy to society than he, by whose machinations our virtues are turned to our disadvantage; he is less destructive to mankind that plunders cowardice, than he that preys upon compassion.

I BELIEVE, Mr. ADVENTURER, you will readily confess, that though not one of these, if tried before a commercial judicature, can be wholly acquitted from imprudence or temerity; yet that, in the eye of all who can consider virtue as distinct from wealth, the fault of two of them, at least, is out-weighed by the merit; and that of the third is so much extenuated by the circumstances of his life, as not to deserve a perpetual prison:

prison: yet must these, with multitudes equally blameless, languish in confinement, till malevolence shall relent, or the law be changed.

I am, SIR,

T

Your humble servant,

MISARGYRUS.



NUMB. 63. TUESDAY, June 12, 1753.

*Pereant, qui ante nos nostra dixerunt!*

DONATUS apud JEROM.

Perish those! who have said our good things before us.

THE number of original writers, of writers who discover any traces of native thought, or veins of new expression, is found to be extremely small in every branch of literature. Few possess ability or courage to think for themselves, to trust to their own powers, to rely on their own stock; and, therefore, the generality creep tamely and cautiously in the track of their predecessors. The quintessence of the largest libraries might be reduced to the compass of a few volumes, if all useless repetitions and acknowledged truths were to be omitted in this process of critical chemistry. A learned Frenchman informs us, that he intended to compile a treatise, *περὶ τῶν ἀπαξ εἰρημένων*, "concerning things that had been said but ONCE," which certainly would have been contained in a very small pamphlet.

It happens unfortunately in poetry, which principally claims the merit of novelty and invention, that this want of originality arises frequently, not from a barrenness and timidity of genius, but from invincible necessity and the nature of things. The works of those who profess an art whose essence is imitation, must needs be stamped with a close resemblance to each other; since



Since the objects material or animate, extraneous or internal, which they all imitate, lie equally open to the observation of all, and are perfectly similar. Descriptions, therefore, that are faithful and just, must be uniform and alike: the first copier may be, perhaps, entitled to the praise of priority; but a succeeding one ought not certainly to be condemned for plagiarism.

I AM inclined to think, that notwithstanding the manifold alterations diffused in modern times over the face of nature, by the invention of arts and manufactures, by the extent of commerce, by the improvements in philosophy and mathematics, by the manner of fortifying and fighting, by the important discovery of both the Indies, and above all by the total change of religion; yet an epic or dramatic writer, though surrounded with such a multitude of novelties, would find it difficult or impossible to be totally original, and essentially different from HOMER and SOPHOCLES. The causes that excite and the operations that exemplify the greater passions, will always have an exact-coincidence, though perhaps a little diversified by climate or custom: every exasperated hero must rage like ACHILLES, and every afflicted widow mourn like ANDROMACHE: an abandoned ARMIDA will make use of DIDO's execrations; and a Jew will nearly resemble a Grecian, when placed almost in the same situation; that is, the IOAS of RACINE in his incomparable ATHALIA, will be very like the ION of EURIPIDES.

BOILEAU observes, that a new and extraordinary thought is by no means a thought which no person ever conceived before, or could possibly conceive; on the contrary, it is such a thought as must have occurred to every man in the like case, and have been one of the first in any person's mind upon the same occasion: and it is a maxim of POPE, that whatever is very good sense, must have been common sense in all times.

BUT if from the foregoing reflections it may appear difficult, to distinguish imitation and plagiarism from necessary resemblance and unavoidable analogy, yet the following passages of POPE, which, because they have never been taken notice of, may possibly entertain

curious

curious and critical readers, seem evidently to be borrowed, though they are improved.

THE dying CHRISTIAN addresses his soul with a fine spirit of poetical enthusiasm :

Vital spark of heavenly flame!  
Quit, O quit this mortal frame!  
Trembling, hoping, ling'ring, flying,  
O! the pain, the bliss of dying!——  
Hark; they whisper—Angels say,  
Sister spirit, come away!

I was surprized to find this animated passage closely copied from one of the vile Pindaric writers in the time of Charles the second :

When on my sick bed I languish,  
Full of sorrow, full of anguish,  
Fainting, gasping, trembling, crying,  
Panting, groaning, speechless, dying!——  
Methinks I hear some gentle spirit say,  
Be not fearful, come away! FLATMAN.

PALINGENIUS and CHARRON furnished him with the two following thoughts in the Essay on Man :

Superior beings, when of late they saw  
A mortal man unfold all nature's law;  
Admir'd such wisdom in an earthly shape,  
And shew'd a NEWTON, as we shew an ape. POPE.

*Utque movet nobis imitatrix simia risum,  
Sic nos cœlicolis, quoties cervice superbâ  
Ventosi gratulimur——*

And again,

*Simia cœlicolûm, risusque jocusque deorum est  
Tunc homo, quum temerè ingenio confidit, & audet  
Abdita naturæ scrutari, arcanisque divûm.*

PALINGENIUS.

While man exclaims, "see all things for my use!"  
"See man for mine!" replies a pamper'd goose. POPE.

"Man scruples not to say, that he enjoyeth the heavens  
"and the elements; as if all had been made, and still  
"move,

"move, only for him. In this sense a gosling may say  
"as much, and perhaps with more truth and justness."

CHARRON.

THAT he hath borrowed not only sentiments but even expressions from WOLLASTON and PASCAL cannot be doubted, if we consider two more passages :

When the loose mountain trembles from on high,  
Shall gravitation cease if you go by ?  
Or some old temple nodding to its fall,  
For Chartres' head reserve the hanging wall ? POPE.

"If a good man be passing by an infirm building, just  
"in the article of falling ; can it be expected, that  
"G O D should suspend the force of gravitation till he  
"is gone by, in order to his deliverance ?"

WOLLASTON.

Chaos of thought and passion all confus'd,  
Still by himself abus'd, or disabus'd ;  
Created half to rise, and half to fall,  
Great lord of all things, yet a prey to all ;  
Sole judge of truth, in endless error hurl'd,  
The glory, jest, and riddle of the world. POPE.

"What a chimæra then is man ! what a confused  
"chaos ! what a subject of contradiction ! a professed  
"judge of all things, and yet a feeble worm of the  
"earth ! the great depositary and guardian of truth,  
"and yet a mere huddle of uncertainty ! the glory  
"and the scandal of the universe !" PASCAL.

THE witty allusion to the punishment of avarice, in the Epistle on Riches,

Damn'd to the mines, an equal fate betides  
The slave that digs it, and the slave that hides ;

is plainly taken from "The causes of the decay of  
"Christian piety," where that excellent and neglected  
writer says, "It has always been held the severest treat-  
"ment of slaves and malefactors," damnare ad me-  
"talla, "to force them to dig in the mines : now  
"this is the covetous man's lot, from which he is  
"never to expect a release." COWLEY also has used  
the



the same allusion. The celebrated reflection with which CHARTRES's epitaph, in the same epistle, concludes, is the property of BRUYERE.

To rock the cradle of reposing age,

is a tender and elegant image of filial piety, for which POPE is indebted to MONTAGNE, who wishes, in one of his essays, to find a son-in-law that may "kindly" cherish his old age, and rock it asleep." And the character of HELLUO the glutton, introduced to exemplify the force and continuance of the ruling passion, who in the agonies of death exclaimed,

—Then bring the JOWL!

is taken from that tale in FONTAINE, which ends,

— *Puis qu'il faut que je meure  
Sans faire tant de facon,  
Qu'on m'apporte tout à l'heure  
Le reste de mon poisson.*

THE conclusion of the epitaph on GAY, where he observes that his honour consists not in being entombed among kings and heroes,

But that the worthy and the good may say,  
Striking their pensive bosoms—Here lies GAY;

is adopted from an old latin elegy on the death of prince HENRY.

IN several parts of his writings, POPE seems to have formed himself on the model of BOILEAU; as might appear, from a large deduction of particular passages, almost literally translated, from that nervous and sensible satyrift.

—Happily to steer  
From grave to gay, from lively to severe. POPE.

— *D'une voix legere  
Passer du grave au doux, du plaisant au severe!*  
BOILEAU.

Pride, malice, folly, against DRYDEN rose,  
In various shapes of parsons, critics, beaux. POPE.

*L'ignorance,*

*L'ignorance, & l'erreur a ses naissantes peices,  
En habits de marquis, en robes de contesses,  
Venoient pour diffamer son chef-d'œuvre nouveau.* BOILEAU.

WHILE I am transcribing these similarities, I feel great uneasiness, lest I should be accused of vainly and impotently endeavouring to cast clouds over the reputation of this exalted and truly original genius, "whose memory," to use an expression of BEN JOHNSON, "I do honour, on this side idolatry, as much as any;" and lest the reader should be cloyed and disgusted with a cluster of quotations: it happens, however, fortunately, that each passage I have produced, contains some important moral truth, or conveys some pleasing image to the mind.

CRITICS seem agreed in giving greater latitude to the imitation of the ancients, than of later writers. To enrich a composition with the sentiments and images of Greece and Rome, is ever esteemed, not only lawful, but meritorious. We adorn our writings with their ideas, with as little scruple, as our houses with their statues. And POUSSIN is not accused of plagiarism, for having painted AGRIPPINA covering her face with both her hands at the death of GERMANICUS; though TIMANTHES had represented AGAMEMNON closely veiled at the sacrifice of his daughter, judiciously leaving the spectator to guess at a sorrow inexpressible, and that mocked the power of the pencil. Z

NUMB. 64. SATURDAY, June 16, 1753.

*Notitiam primosque gradus vicinia fecit;  
Tempore crevit amor.*

OVID.

Acquaintance grew, th' acquaintance they improve  
To friendship, friendship ripen'd into love. EUSDEN.

To the ADVENTURER.

S I R,

YOUR paper of last Tuesday sev'night, which I did not read till to day, determined me to send you

you an account of my friend EUGENIO, by whose distress my mind has been long kept in perpetual agitation: and, perhaps, my narrative may not only illustrate your allegory, but contribute to recover opinion from her defection.

As ORGILIO, the father of EUGENIO, had no principles but those of a man of honour, he avoided alike both the virtues and the vices which are incompatible with that character: religion he supposed to be a contrivance of priests and politicians, to keep the vulgar in awe; and used by those in the rank of gentlemen who pretend to acknowledge its obligations, only as an expedient to conceal their want of spirit. By a conduct regulated upon these principles he gradually reduced a paternal estate of two thousand pounds per annum to five hundred. Besides EUGENIO, he had only one child, a daughter: his wife died while they were infants. His younger brother, who had acquired a very considerable fortune in trade, retired unmarried into the country: he knew that the paternal estate was greatly reduced; and, therefore, took the expence of his nephew's education upon himself: after some years had been spent at Westminster school, he sent him to the university, and supported him by a very genteel annuity.

EUGENIO, though his temper was remarkably warm and sprightly, had yet a high relish of literature, and insensibly acquired a strong attachment to a college life. His apartment adjoined to mine, and our acquaintance was soon improved into friendship. I found in him great ardour of benevolence, and a sense of generosity and honour which I had conceived to exist only in romance. With respect to CHRISTIANITY, indeed, he was as yet a sceptic: but I found it easy to obviate general objections; and, as he had great penetration and sagacity, was superior to prejudice, and habituated in no vice which he wished to countenance by infidelity, he began to believe as soon as he began to enquire: the evidence for REVELATION at length appeared incontestible; and without busying himself with the cavils of subtilty against particular doctrines, he determined to adhere inviolably to the precepts as a rule



rule of life, and to trust in the promises as the foundation of hope. The same ardour and firmness, the same generosity and honour, were now exercised with more exalted views, and upon a more perfect plan. He considered me as his preceptor, and I considered him as my example: our friendship increased every day; and I believe he had conceived a design to follow me into orders. But when he had continued at college about two years, he received a command from his father to come immediately to town; for that his earnest desire to place him in the army was now accomplished, and he had procured him a captain's commission. By the same post he received a letter from his uncle, in which he was strongly urged to continue at college, with promises of succeeding to his whole estate; his father's project was zealously condemned, and his neglect of a brother's concurrence resented. *EUGENIO*, though it was greatly his desire to continue at college, and his interest to oblige his uncle, yet obeyed his father without a moment's hesitation.

WHEN he came to town, he discovered that a warm altercation had been carried on between his uncle and his father upon this subject: his uncle, not being able to produce any effect upon the father, as a last effort had written to the son; and being equally offended with both, when his application to both had been equally ineffectual, he reproached them with folly and ingratitude; and dying soon after by a fall from his horse, it appeared, that in the height of his resentment he had left his whole fortune to a distant relation in Ireland whom he had never seen.

UNDER this misfortune *EUGENIO* comforted himself by reflecting, that he had incurred it by obedience to his father; and though it precluded hopes that were dearer than life, yet he never expressed his displeasure either by invective or complaint.

*ORGILIO* had very early in life contracted an intimacy with *AGRESTIS*, a gentleman whose character and principles were very different from his own. *AGRESTIS* had very just notions of right and wrong, by which he regulated his conduct without any regard to the opinion of others: his integrity was universal and inflexible,

inflexible, and his temper ardent and open; he abhorred whatever had the appearance of dissingenuity, he was extremely jealous of his authority, and there was a rough simplicity in his manner which many circumstances of his life had contributed to produce. His father left him a fortune of two hundred thousand pounds; but as the parcimony which enabled him to amass it, extended to the education of his son by whom it was to be possessed, he had been taught neither politeness nor literature. He married a lady, whose influence would have polished the rough diamond by degrees; but she died within the first year of her marriage, leaving him a daughter to whom he gave her name AMELIA, and transferred all his affection: he, therefore, continued to live in great privacy; and being used to have only servants and dependants about him, he indulged the peculiarities of his humour without that complaisance which becomes insensibly habitual to those, who mix in the company of persons whom it is their apparent interest to please, and whose presence is a perpetual restraint upon such irregular starts of temper as would incur contempt by arrogating a superiority which none would acknowledge. To this disposition his daughter accommodated herself as she grew up, from motives both of affection and duty: as he knew and regretted the defect of his own education, he spared no cost to compleat hers; and she is indeed the most accomplished character I ever knew: her obedience is chearful and implicit, her affection tender and without parade; her looks express the utmost sweetness and sensibility, and yet there is a dignity in her manner which commands respect.

THE intimacy between the father of EUGENIO and AGRESTIS produced a tender friendship between his sister and AMELIA, which began in their infancy, and increased with their years.

SUCH characters as AMELIA and EUGENIO could not be long familiarly known to each other, without exciting mutual esteem: the transition from esteem to love, between persons of different sexes, is often imperceptible even to themselves; and, perhaps, was not discovered, till long after it had happened, either by Eu-

**EUGENIO OF AMELIA.** When he returned from the university, she was about eighteen: as her stature and her beauty were greatly increased during this interval, their first effect upon **EUGENIO** was proportionably greater; and he perceived, from whatever cause, a more sensible emotion in her. He had too much discernment not to discover that she loved him; and too much generosity not to conceal his love of her, because he was so much her inferior in fortune: sometimes he reflected upon her partiality with pleasure, and sometimes with regret: but while they were thus mutually conscious to desires which they mutually suppressed, the late rebellion broke out, and **EUGENIO** was commanded into Scotland. In this expedition he distinguished himself equally by his courage and humanity: and though he had not much money, and therefore could but seldom display his bounty; yet his concern for the real interest of his men was so apparent, as well in such acts of kindness as were in his power, as in the strict discipline which he maintained among them, that his personal influence was very powerful and extensive. During this absence, though he felt his passion for **AMELIA** increase, notwithstanding all his attempts to suppress it; yet he never wrote to her, but contented himself with mentioning her in general terms, and including her in his remembrance of other friends, when he wrote to his father and his sister.

When he returned, as his sister's intimacy with **AMELIA** still continued, his opportunities to see her were equally frequent: but the pleasure of these interviews was become yet more tumultuous and confused; and the lovers were both conscious, that their sentiments were every moment involuntarily discovered to each other.

**AMELIA** had dismissed many suitors, who were not less distinguished by their merit than their rank, because she still hoped to enrich **EUGENIO** with her fortune; and **EUGENIO** persisted in a conduct by which this hope was disappointed, because he would not degrade **AMELIA** by an alliance with dependance and poverty. The objections of duty might, indeed, have been removed, by obtaining the consent of **AGRESTIS**;  
but



but those of honour would still have remained: he was not, however, absolutely without hope; for though he had lost his uncle's fortune by obedience to his father, yet as he had greatly recommended himself to his commanding officer, who was of the highest rank, he believed it possible that he might be advanced to a post in the army, which would justify his pretensions to AMELIA, and remove all his difficulties at once.

AGRESTIS wondered at the conduct of his daughter, but neither asked nor suspected her motives: for he had always declared, that as he believed she would never marry against his consent, he would never urge her to marry against her own inclination.

AMELIA, therefore, continued to decline every offer, and EUGENIO to see her almost every day, without the least intimation of his love, till the beginning of the last winter, when he lost his sister by the small pox. His interviews with AMELIA were no less frequent, and, therefore, more interesting: he feared, that as he would be seldom in her sight, the assiduities of some fortunate rival might at length exclude him from her remembrance: he did not, however, falter in his resolution, nor did AMELIA change her conduct.



NUMB. 65. TUESDAY, June 19, 1753.

*Et furiis agitatus amor.* ———— VIRG.

Love, which the furies irritate to rage.

**I**T happened that about this time she was addressed by VENTOSUS, the eldest son of a noble family; who, besides a large estate, had great expectations from his father's influence at court. VENTOSUS, though he was strongly recommended by AGRESTIS, and was remarkable for personal accomplishments, was yet received with great coldness by AMELIA: he was surprized, mortified, and disappointed; yet he continued his visits, and was very diligent to discover what had prevented

prevented his success. One evening, just as he was about to take his leave, after much ineffectual entreaty and complaint, EUGENIO unexpectedly entered the room. VENTOSUS instantly remarked the embarrassment both of his mistress and the stranger, whom he, therefore, supposed to be a rival, and no longer wondered at his own disappointment: these suspicions were every moment confirmed and increased; for his presence produced emotions which could neither be concealed nor mistaken; though by a less penetrating eye than that of jealousy, they might have been overlooked.

He was now fired with resentment and indignation; and having left the room somewhat abruptly, he was met upon the stairs by AGRESTIS, with whom he desired to speak a few words in private. AGRESTIS turned back into another apartment, and VENTOSUS told him with some warmth, that he did not expect to have found his daughter pre-engaged; and that he could not help thinking himself ill treated. AGRESTIS, with equal warmth, required him to explain his meaning; and after some time had been spent in eager altercation, they parted in better temper; AGRESTIS persuaded that a clandestine love had been carried on between his daughter and EUGENIO, and VENTOSUS convinced that AGRESTIS had never encouraged the pretensions of his rival.

AGRESTIS immediately sent for AMELIA, and sternly urged her with many questions, which she could answer only with blushes and tears: her silence and confusion convinced him that VENTOSUS was not mistaken; and, therefore, desisting from enquiry, he severely reprehended her for the past, and enjoined her never to converse with EUGENIO again; to whom he also signified his displeasure, and requested that to prevent further uneasiness he would come no more to his house till AMELIA should be married.

EUGENIO, though his love was almost hopeless before, was yet greatly afflicted by this message; because he feared that AMELIA had fallen under her father's displeasure, and that now he was become jealous of his authority he might be tempted to abuse it. As

to

to secure her peace was the principal object of his wish, he concealed what had happened from his father, lest a quarrel should be produced between him and AGRESTIS, in which AMELIA's delicacy and tenderness would be yet more deeply wounded. When a visit was intended to AGRESTIS, he always took care to have some engagement at another place: AGRESTIS, however, as he had no conception of the principles upon which EUGENIO acted, did not doubt but that he had communicated the reason of his absence to his father, and that his father was secretly offended; but as he expressed no resentment, he believed that his ambition had for once restrained the petulance of his pride, that he dissembled to prevent an open rupture, and had still hopes of effecting the purpose which he had concerted with his son.

A SUSPICION of ill-will always produces it: but besides this cause of alienation, AGRESTIS had unjustly imputed a conduct to his friend, which rendered him the object of his contempt and aversion; he, therefore, treated him with coldness and reserve, supposing that he well knew the cause, and neglected to return his visits without thinking it necessary to assign any reason. This conduct was at length remarked by ORGILIO, who considered it as the caprice of a character which he always despised; he, therefore, retorted the neglect without expostulation: and thus all intercourse between the families was at an end.

EUGENIO in the mean time was inflexible in his purpose; and AMELIA in her next interview with VENTOSUS, acquainted him that she would see him no more. VENTOSUS again appealed to her father: but the old gentleman was steady in his principles, notwithstanding his resentment; and told him, that he had exerted all the authority which GOD and nature had given him in his favour; and that, however provoked, he would never prostitute his child, by compelling her to marry a person who was not the object of her choice.

VENTOSUS, who was extremely mortified at this disappointment, was very inquisitive about EUGENIO, for whom he still supposed he had been rejected: he soon learned his situation and circumstances, and his long intimacy with AMELIA; he reflected upon the confusion



which both had expressed in the accidental interview at which he was present; and was willing to believe, that his rival, however contemptible, had been too successful to be supplanted with honour by a husband: this, however, if he did not believe, he was very diligent to propagate; and to remove the disgrace of a refusal, hinted that for this reason he had abruptly discontinued his addressee, and congratulated himself upon his escape.

It happened that about six weeks ago, VENTOSUS, as he was walking in the Mall with a young officer of distinction, met AMELIA in company with several ladies and a gentleman. He thought fit to bow to AMELIA with a supercilious respect, which had greatly the air of an insult: of this compliment AMELIA, though she looked him in the face, took no notice: by this calm disdain he was at once disappointed and confused: he was stung by an effort of his own malignity, and his breast swelled with passion which he could not vent. In this agitation of mind he hastily turned back, and determined, for whatever reason, to follow her. After he had advanced about fifty paces, he saw EUGENIO coming forward, who, the moment he perceived AMELIA, turned into another walk. This was observed by VENTOSUS, whose contempt and indignation had now another object, upon which they might without violence to the laws of honour be gratified: he communicated his purpose to his companion, and hastily followed EUGENIO. When they had overtaken him, they burst into a horse-laugh, and pushed so rudely by him that he could scarce recover his step: they did not, however, go on; but stopping suddenly, turned about as if to apologize for the accident, and affected great surprize at discovering to whom it had happened. VENTOSUS bowed very low, and with much contemptuous ceremony begged his pardon; telling him at the same time, that there was a lady in the next walk who would be very glad of his company. To this insult EUGENIO answered, "That he was not willing to suppose that an  
"affront was intended; and that if the lady he meant  
"was a woman of honour, she ought always to be  
"mentioned with respect." VENTOSUS replied, "That  
"whether the lady he meant was a woman of honour,  
"he would not determine; but he believed she  
"had

“ had been very very kind ; and was pleased to see that  
 “ her favours were not forgotten, though they were no  
 “ longer accepted.” EUGENIO was not now master  
 of his temper ; but turning suddenly upon VENTOSUS,  
 struck him with such violence that he fell at his feet :  
 he rose, however, in an instant, and laid his hand upon  
 his sword, but was prevented from drawing it by his  
 companion ; and the crowd beginning to gather about  
 them, they parted with mutual expressions of contempt  
 and rage.

IN the morning the officer who had been in company  
 with VENTOSUS at the quarrel, delivered a challenge  
 to EUGENIO, which he answered by the following billet.

“ SIR,

“ **Y**OUR behaviour last night has convinced me  
 “ that you are a scoundrel ; and your letter this  
 “ morning that you are a fool. If I should accept your  
 “ challenge, I should myself be both. I owe a duty to  
 “ GOD and to my country, which I deem it infamous  
 “ to violate ; and I am entrusted with a life, which I  
 “ think cannot without folly be staked against your’s.  
 “ I believe you have ruined, but you cannot degrade  
 “ me. You may possibly, while you sneer over this let-  
 “ ter, secretly exult in your own safety ; but remem-  
 “ ber, that to prevent assassination I have a sword, and  
 “ to chastise insolence a cane.”

WITH this letter the captain returned to VENTOSUS,  
 who read it with all the extravagancies of rage and dis-  
 dain : the captain, however, endeavoured to sooth and  
 encourage him ; he represented EUGENIO as a poltroon  
 and a beggar, whom he ought no otherwise to punish  
 than by removing him from the rank into which he  
 had intruded ; and this, he said, would be very easily  
 accomplished. VENTOSUS at length acquiesced in the  
 sentiments of his friend ; and it was soon industriously  
 reported, that EUGENIO had struck a person of high  
 rank, and refused him the satisfaction of a gentleman  
 which he had condescended to ask. For not accepting  
 a challenge, EUGENIO could not be legally punished,  
 because it was made his duty as a soldier by the articles  
 of war ; but it drew upon him the contempt of his su-  
 perior officers, and made them very solicitous to find

some pretence to dismis him. The friends of VENTOSUS immediately intimated, that the act of violence to which EUGENIO had been provoked, was committed within the verge of the court, and was, therefore, a sufficient cause to break him; as for that offence he was liable to be punished with the loss of his hand, by a law which though disused was still in force. This expedient was eagerly adopted, and EUGENIO was accordingly deprived of his commission.



NUMB. 66. SATURDAY, June 23, 1753.

*Nolo virum, facili redimit qui sanguine famam:  
Hunc volo, laudari qui sine morte potest.*

MART.

Not him I prize who poorly gains  
From death the palm which blood distains;  
But him who wins with nobler strife  
An unpolled wreath from life.

**H**E had concealed his quarrel with VENTOSUS from his father, who was then at the family seat about twenty miles from London, because he was not willing to acquaint him with the cause: but the effect was such as could not be hidden; and it was now become necessary that he should anticipate the report of others. He, therefore, set out immediately for the country; but his father about the same time arrived in London: some imperfect account had been sent him of the proceedings against EUGENIO; and though he concluded from his silence that he had been guilty of some indiscretion, yet he did not suspect an imputation of cowardice; and hoped by his interest to support him against private resentment. When he found that he had missed EUGENIO in some of the avenues to town, he went immediately to the gentleman who had procured his commission, from whom he learned all the circumstances of the affair. The moment he heard that his son had refused a challenge, he was seized with rage so violent,



violent, that it had the appearance of distraction: he uttered innumerable oaths and execrations in a voice that was scarce human, declared his son to be unworthy of his name, and solemnly renounced him for ever.

EUGENIO returned to London the same day, but it was late before he arrived: the servant that opened the door told him with tears in his eyes, that his father was gone to bed much disordered, and had commanded that he should no more be admitted into that house. He stood motionless a few moments; and then departing without reply, came directly to me; his looks were wild, his countenance pale, and his eyes swimming in tears: the moment he saw me, he threw himself into a chair; and putting a copy of his answer to VENTOSUS's challenge into my hand, anticipated my enquiries by relating all that had happened.

AFTER having administered such consolation as I could, I prevailed upon him with much difficulty to go to bed. I sat up the rest of the night, devising various arguments to convince ORGILIO, that his son had added new dignity to his character. In the morning I went to his house; and after much solicitations was admitted to his chamber. I found him in bed, where he had lain awake all the night; and it was easy to see that his mind was in great agitation. I hoped that this tumult was produced by the struggles of parental tenderness: but the moment I mentioned his son, he fell into an agony of rage that rendered him speechless; and I came away, convinced that the eloquence of an angel upon the same subject would have been without effect. I did not, however, relate these discouraging circumstances to EUGENIO: I told him, that it would be proper to wait a few days before any farther application was made; not only because his father's resentment would probably subside, but because he was now indisposed.

EUGENIO, when he heard that his father was ill, changed colour and burst into tears. He went every evening, and knocking softly at the servant's window, enquired how he did; and when he found that his fever was become dangerous, he intreated me to go yet once more and intercede for him, that he might at least be permitted to see his father, if he might not hope to be forgiven. I went; but when ORGILIO heard my name,

he fell into a fresh transport of rage, which ended in a delirium: the effect which this incident produced upon EUGENIO, who waited at the end of the street for my return, cannot be described: I prevailed upon him to go back to my house, where he sometimes hastily traversed the room, and sometimes sat fixed in a kind of stupid insensibility upon the floor. While he was in one of these fits, news was brought that his father was dead, and had the morning after he was taken ill disinherited him, declaring that by the infamy of his conduct he had broke his heart.

EUGENIO heard this account without any apparent surprize or emotion, but could not be persuaded to change his posture or receive any food; till his spirits being quite exhausted, sleep relieved him a few hours from the agony of his mind.

THE night on which his father was buried, he wrapped himself up in a horseman's coat that belonged to my servant, and followed the procession at a distance on foot. When the ceremony was over and the company departed, he threw himself on the grave; and hiding his face in the dust, wept over it in silence that was interrupted only by groans. I, who had followed him unperceived, did not think it prudent to intrude upon the solemnity of his sorrow; till the morning dawned: he was surprized, and I thought somewhat confounded to see me; he suffered me, however, to lead him away, but neither of us uttered a word.

HE told me the next day, that he would trouble me a few nights longer for a lodging, and in the mean time think of some means by which he might obtain a subsistence: he was, indeed, totally destitute, without money and without a profession; but he made no complaint, and obstinately refused all pecuniary assistance.

IN less than a week afterwards, having converted his watch, his sword, a snuff-box, and ring, into money, he engaged as a common sailor in a private undertaking to discover the north-west passage to India.

WHEN he communicated this desperate enterprize, he appeared perfectly composed: "My dear friend," said he, "it has been always my point of honour to obey the commands of GOD, the prime author  
" of

“ of my being, and the ultimate object of my hope,  
 “ at whatever risque; and I do not repent that I have  
 “ steadily adhered to this principle at the expence of  
 “ all that is valuable upon earth: I have suffered  
 “ the loss of fortune, of love, and of fame; but  
 “ I have preserved my integrity, and I know that I  
 “ shall not loose my reward. To these I would, in-  
 “ deed, add the esteem, tho’ not the love of AMELIA.  
 “ She will hear of me as degraded and disinherited, a  
 “ coward, a vagabond, and a fugitive; and her esteem,  
 “ I think, I have sufficient reason to give up: grief  
 “ will wound her deeper than contempt; it is, there-  
 “ fore, best that she should despise me. Some of those,  
 “ by whom she is addressed, deserve her; and I ought  
 “ not to with-hold a felicity which I cannot enjoy. I  
 “ shall embark to-morrow; and your friendly embrace  
 “ is all the good that I expect to receive from this coun-  
 “ try, when I depart in search of others which are  
 “ unknown.”

To this address I was not in a condition to reply;  
 and perceiving that I was overwhelmed with grief, he  
 left me, perhaps, lest his purpose should be shaken, and  
 my weakness should prove contagious.

ON the morrow I attended him to the ship. He  
 talked to me of indifferent things; and when we parted  
 wrung my hand, and turned from me abruptly without  
 speaking. I hastened into the boat which waited to bring  
 me on shore, and would not again feel the pangs of  
 yesterday for all the kingdoms of the world.

SUCH is the friend I have lost! such is the man,  
 whom the world has disgraced for refusing a challenge!  
 But none who are touched with pity at his misfortunes,  
 wish that he had avoided them by another conduct: and  
 not to pity EUGENIO, is surely to be a monster rather  
 than a man.

It may, perhaps, be questioned, whether I ought  
 thus to have exhibited his story under feigned names;  
 or have a right to attempt that which he forbore. My  
 love to him, is, indeed, my motive: but I think my  
 conduct is just when I consider, that though it is pos-  
 sible that AMELIA may by the perusal of these papers  
 suffer the most tender, and therefore, the most exqui-  
 site distress, by the re-establishment of her esteem for him

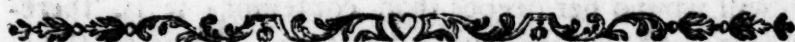


who most deserves it; yet the world may derive new virtue, from the dignity which the character of EUGENIO reflects upon his conduct: his example is truly illustrious; and as it can scarce fail to excite emulation, it ought not to be concealed.

I am, SIR,

Your humble Servant,

BENEVOLUS.



NUMB. 67. TUESDAY, June 26, 1753.

*Inventas — vitam excoluere per artes.*

VIRG.

They polish life by useful arts.

THAT familiarity produces neglect, has been long observed. The effect of all external objects, however great or splendid, ceases with their novelty: the courtier stands without emotion in the royal presence; the rustic tramples under his foot the beauties of the spring, with little attention to their colour or their fragrance; and the inhabitant of the coast darts his eye upon the immense diffusion of waters, without awe, wonder, or terror.

THOSE who have past much of their lives in this great city, look upon its opulence and its multitudes, its extent and variety, with cold indifference; but an inhabitant of the remoter parts of the kingdom is immediately distinguished by a kind of dissipated curiosity, a busy endeavour to divide his attention amongst a thousand objects, and a wild confusion of astonishment and alarm.

THE attention of a new-comer is generally first struck by the multiplicity of cries that stun him in the streets, and the variety of merchandise and manufactures which the shopkeepers expose on every hand; and he is apt, by unwary bursts of admiration, to excite the meriment and contempt of those, who mistake the use

use of their eyes for effects of their understanding, and confound accidental knowledge with just reasoning.

BUT, surely, these are subjects on which any man may without reproach employ his meditations: the innumerable occupations, among which the thousands that swarm in the streets of London are distributed, may furnish employment to minds of every cast, and capacities of every degree. He that contemplates the extent of this wonderful city, finds it difficult to conceive, by what method plenty is maintained in our markets, and how the inhabitants are regularly supplied with the necessaries of life; but when he examines the shops and warehouses, sees the immense stores of every kind of merchandise piled up for sale, and runs over all the manufactures of art and products of nature, which are every where attracting his eye and soliciting his purse, he will be inclined to conclude, that such quantities cannot easily be exhausted, and that part of mankind must soon stand still for want of employment, till the wares already provided shall be worn out and destroyed.

AS SOCRATES was passing through the fair at Athens, and casting his eyes over the shops and customers, "how many things are here," says he, "that I do not want!" The same sentiment is every moment rising in the mind of him that walks the streets of London, however inferior in philosophy to SOCRATES: he beholds a thousand shops crowded with goods, of which he can scarcely tell the use, and which, therefore, he is apt to consider as of no value; and, indeed, many of the arts by which families are supported, and wealth is heaped together, are of that minute and superfluous kind, which nothing but experience could evince possible to be prosecuted with advantage, and which, as the world might easily want, it could scarcely be expected to encourage.

BUT so it is, that custom, curiosity, or wantonness, supplies every art with patrons, and finds purchasers for every manufacture; the world is so adjusted, that not only bread, but riches may be obtained without great abilities, or arduous performances: the most unskilful hand and unenlightened mind have sufficient incitements to industry; for he that is resolutely busy,

can scarcely be in want. There is, indeed, no employment, however despicable, from which a man may not promise himself more than competence, when he sees thousands and myriads raised to dignity, by no other merit than that of contributing to supply their neighbours with the means of sucking smoke through a tube of clay; and others raising contributions upon those, whose elegance disdains the grossness of smoaky luxury, by grinding the same materials into a powder that may at once gratify and impair the smell.

Not only by these popular and modish trifles, but by a thousand unheeded and evanescent kinds of business, are the multitudes of this city preserved from idleness, and consequently from want. In the endless variety of tastes and circumstances that diversify mankind, nothing is so superfluous, but that some one desires it; or so common, but that some one is compelled to buy it. As nothing is useless but because it is in improper hands, what is thrown away by one is gathered up by another; and the refuse of part of mankind furnishes a subordinate class with the materials necessary to their support.

When I look round upon those who are thus variously exerting their qualifications, I cannot but admire the secret concatenation of society, that links together the great and the mean, the illustrious and the obscure; and consider with benevolent satisfaction, that no man, unless his body or mind be totally disabled, has need to suffer the mortification of seeing himself useless or burdensome to the community: he that will diligently labour, in whatever occupation, will deserve the sustenance which he obtains, and the protection which he enjoys; and may lie down every night with the pleasing consciousness, of having contributed something to the happiness of life.

CONTEMPT and admiration are equally incident to narrow minds: he whose comprehension can take in the whole subordination of mankind, and whose perspicacity can pierce to the real state of things through the thin veils of fortune or of fashion, will discover meanness in the highest stations, and dignity in the meanest; and find that no man can become venerable but by virtue, or contemptible but by wickedness.



IN the midst of this universal hurry, no man ought to be so little influenced by example, or so void of honest emulation, as to stand a lazy spectator of incessant labour; or please himself with the mean happiness of a drone, while the active swarms are buzzing about him: no man is without some quality, by the due application of which he might deserve well of the world; and whoever he be that has but little in his power, should be in haste to do that little, lest he be confounded with him that can do nothing.

By this general concurrence of endeavours, arts of every kind have been so long cultivated, that all the wants of man may be immediately supplied; idleness can scarcely form a wish which she may not gratify by the toil of others, or curiosity dream of a toy, which the shops are not ready to afford her.

HAPPINESS is enjoyed only in proportion as it is known; and such is the state or folly of man, that it is known only by experience of its contrary: we who have long lived amidst the conveniences of a town immensely populous, have scarce an idea of a place where desire cannot be gratified by money. In order to have a just sense of this artificial plenty, it is necessary to have passed some time in a distant colony, or those parts of our island which are thinly inhabited: he that has once known how many trades every man in such situations is compelled to exercise, with how much labour the products of nature must be accommodated to human use, how long the loss or defect of any common utensil must be endured, or by what awkward expedients it must be supplied, how far men may wander with money in their hands before any can tell them what they wish to buy, will know how to rate at its proper value the plenty and ease of a great city.

BUT that the happiness of man may still remain imperfect, as wants in this place are easily supplied, new wants likewise are easily created: every man, in surveying the shops of London, sees numberless instruments and conveniences, of which, while he did not know them, he never felt the need; and yet, when use has made them familiar, wonders how life could be supported without them. Thus it comes to pass, that our desires always increase with our possessions; the  
knowledge

knowledge that something remains yet unenjoyed, impairs our enjoyment of the good before us.

THEY who have been accustomed to the refinements of science, and multiplications of contrivance, soon loose their confidence in the unassisted powers of nature, forget the paucity of our real necessities, and overlook the easy methods by which they may be supplied. It were a speculation worthy of a philosophical mind, to examine how much is taken away from our native abilities, as well as added to them by artificial expedients. We are so accustomed to give and receive assistance, that each of us singly can do little for himself; and there is scarce any one amongst us, however contracted may be his form of life, who does not enjoy the labour of a thousand artists.

BUT a survey of the various nations that inhabit the earth will inform us, that life may be supported with less assistance; and that the dexterity, which practice enforced by necessity produces, is able to effect much by very scanty means. The nations of Mexico and Peru erected cities and temples without the use of iron: and at this day the rude Indian supplies himself with all the necessaries of life: sent like the rest of mankind naked into the world, as soon as his parents have nursed him up to strength, he is to provide by his own labour for his own support. His first care is to find a sharp flint among the rocks; with this he undertakes to fell the trees of the forest; he shapes his bow, heads his arrows, builds his cottage, and hollows his canoe; and from that time lives in a state of plenty and prosperity; he is sheltered from the storms, he is fortified against beasts of prey, he is enabled to pursue the fish of the sea, and the deer of the mountains; and as he does not know, does not envy the happiness of polished nations, where gold can supply the want of fortitude and skill, and he whose laborious ancestors have made him rich, may lie stretched upon a couch, and see all the treasures of all the elements poured down before him.

THIS picture of a savage life, if it shews how much individuals may perform, shews likewise how much society is to be desired. Though the perseverance and address of the Indian excite our admiration, they

they nevertheless cannot procure him the conveniencies which are enjoyed by the vagrant beggar of a civilized country: he hunts like a wild beast to satisfy his hunger; and when he lies down to rest after a successful chase, cannot pronounce himself secure against the danger of perishing in a few days; he is, perhaps content with his condition, because he knows not that a better is attainable by man; as he that is born blind does not long for the perception of light, because he cannot conceive the advantages which light would afford him: but hunger, wounds and weariness are real evils, though he believes them equally incident to all his fellow creatures; and when a tempest compels him to lie starving in his hut, he cannot justly be concluded equally happy with those whom art has exempted from the power of chance, and who make the foregoing year provide for the following.

To receive and to communicate assistance, constitutes the happiness of human life: man may indeed preserve his existence in solitude, but can enjoy it only in society: the greatest understanding of an individual, doomed to procure food and cloathing for himself, will barely supply him with expedients to keep off death from day to day; but as one of a large community performing only his share of the common business, he gains leisure for intellectual pleasures, and enjoys the happiness of reason and reflection.



NUMB. 68. SATURDAY, *June 30, 1753.*

*Nocet empty dolore voluptas.*

OVID.

How vain the joy for which our pain must pay.

**I**T has been remarked, that the play of brutes is always a mock fight; and, perhaps, this is equally true of all the sports, that have been invented by reason for the amusement of mankind. The celebrated games of antiquity were something more; the conflict was often fatal, and the pleasure of the spectators seems



seems to have been proportioned to the danger of the combatants: nor does it appear, that any sport has been since contrived, which can gratify pure benevolence, or entertain without producing an opposition of interest. There are, indeed, many external advantages which it has never been thought immoral to acquire, though an opposition of interest is necessarily implied; advantages, which, like a stake at cards, one party can only gain by the loss of the other; for wealth and poverty, obscurity and distinction, command and servitude, are mutually relative, and the existence of each is by each reciprocally derived and given.

PLAY, therefore, is not unlawful, merely as a contest; nor can the pleasure of them that win, be imputed to a criminal want of benevolence in this state of imperfection, merely because it is enjoyed at the expense of those who lose. But as in business, it has never been held lawful to circumvent those whom we desire to excell; so in play, the chance of loss and gain ought to be always equal; at least, each party should be apprized of the force employed against him; and if then he plays against odds, no man has a right to enquire his motive, though a good man would decline to engage him.

THERE is, however, one species of diversion which has not been generally condemned, though it is produced by an attack upon those who have not voluntarily entered the lists; who find themselves buffeted in the dark, and have neither means of defence nor possibility of advantage.

THESE feats are atchieved by the knights errant of mirth, and known by the name of FROLICS: under this name, indeed, many species of wanton cruelty have been practised, without incurring the infamy, or raising the indignation which they deserve; and it is extremely difficult to fix upon any certain criterion, by which frolics may be distinguished into criminal and innocent. If we could discern effects while they are involved in their causes, and ascertain every remote consequence of our own actions, perhaps these sallies might be allowed under the same restrictions as raillery: the false alarms and ridiculous distress into which others are betrayed to make us sport, should be  
such

such only as will be subjects of merriment even to the sufferer when they are past, and remembered neither with resentment nor regret : but as every action may produce effects over which human power has no influence, and which human sagacity cannot foresee ; we should not lightly venture to the verge of evil, nor strike at others though with a reed, lest like the rod of MOSES it become a serpent in our hands.

DURING the hard frost in the year MDCCXL, four young gentlemen of considerable rank rode into an inn, near one of the principal avenues to this city, at eleven o'clock at night without any attendant ; and having expressed uncommon concern about their horses, and overlooked the provision that was made for them, called for a room ; ordering wine and tobacco to be brought in, and declaring, that as they were to set out very early in the morning, it was not worth while to go to bed. Before the waiter returned, each of them had laid a pocket pistol upon the table, which when he entered they appeared to be very solicitous to conceal, and shewed some confusion at the surprize. They perceived with great satisfaction, that the fellow was alarmed at his discovery ; and having upon various pretences called him often into the room, one of them contrived to pull out a mask with his handkerchief from the pocket of a horseman's coat. They discoursed in dark and ambiguous terms, affected a busy and anxious circumspection, urged the man often to drink, and seemed desirous to render him subservient to some purpose which they were unwilling to discover. They endeavoured to conciliate his good will, by extravagant commendations of his dexterity and diligence, and encouraged him to familiarity, by asking him many questions : he was, however, still cautious and reserved ; one of them, therefore, pretending to have known his mother, put a crown into his hand, and soon after took an opportunity to ask him at what hour a stage coach, the passengers of which they intended to HUMB-  
BUG, set out in the morning, whether it was full, and if it was attended by a guard.

THE man was now confirmed in his suspicions ; and though he had accepted the bribe, resolved to discover their secret. Having evaded the questions with as much  
art

art as he could, he went to his master, Mr. Spiggot, who was then in bed, and acquainted him with what he had observed.

Mr. SPIGGOT immediately got up, and held a consultation with his wife what was to be done. She advised him immediately to send for the constable with proper assistants, and secure them: but he considered, that as this would probably prevent a robbery, it would deprive him of an opportunity to gain a very considerable sum, which he would become intitled to upon their conviction, if he could apprehend them after the fact; he, therefore, very prudently called up four or five of the ostlers that belonged to the yard, and having communicated his suspicions and design, engaged them to enlist under his command as an escort to the coach, and to watch the motions of the highwaymen as he should direct. But mine host also wisely considering, that this expedition would be attended with certain expence, and that the profit which he hoped was contingent, acquainted the passengers with their danger, and proposed that a guard should be hired by a voluntary contribution; a proposal, to which, upon a sight of the robbers through the window, they readily agreed. Spiggot was now secured against pecuniary loss at all events, and about three o'clock the knights of the frolic with infinite satisfaction beheld five passengers, among whom there was but one gentleman, step into the coach with the aspect of criminals going to execution; and enjoyed the significant signs which passed between them and the landlord, concerning the precautions taken for their defence.

As soon as the coach was gone, the supposed highwaymen paid their reckoning in great haste, and called for their horses: care had already been taken to saddle them; for it was not Mr. Spiggot's desire that the adventurers should go far, before they executed their purpose; and as soon as they departed he prepared to follow them with his posse. He was, indeed, greatly surprized to see, that they turned the contrary way when they went out of the inn yard; but he supposed they might chuse to take a small circuit to prevent suspicion, as they might easily overtake the coach whenever they would: he determined, however, to keep behind



behind them; and, therefore, instead of going after the coach, followed them at a distance, till to his utter disappointment he saw them persist in a different rout, and at length turn into an inn in Piccadilly, where several servants in livery appeared to have been waiting for them, and where his curiosity was soon gratified with their characters and their names.

IN the mean time the coach proceeded in its journey. The panic of the passengers increased upon perceiving that the guard which they had hired did not come up; and they began to accuse Spiggot, of having betrayed them to the robbers for a share of the booty: they could not help looking every moment from the window, tho' it was so dark that a waggon could not have been seen at the distance of twenty yards: every tree was mistaken for a man and horse, the noise of the vehicle in which they rode was believed to be the trampling of pursuers, and they expected every moment to hear the coachman commanded to stop, and to see a pistol thrust in among them with the dreadful injunction, "Deliver, your money."

THUS far the distress, however great and unmerited, will be deemed ridiculous; the sufferers will appear to have ingeniously tormented themselves, by the sagacity with which they reasoned from appearances intended to deceive them, and their solicitude to prevent mischiefs which none would attempt.

BUT it happened that when the coach had got about two miles out of town, it was overtaken by a horseman who rode very hard, and called out with great eagerness to the driver to stop: this incident among persons who had suffered perpetual apprehension and alarm from the moment they set out, produced a proportionate effect. The wife of the gentleman was so terrified, that she sunk down from her seat; and he was so much convinced of his danger, so touched at her distress, and so incensed against the ruffian who had produced it, that without uttering a word he drew a pistol from his pocket, and seeing the man parley with the coachman, who had now stopped his horses, he shot him dead upon the spot.

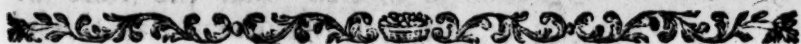
THE man, however, who had thus fallen the victim of a frolic, was soon known to be the servant of a lady

lady who had paid earnest for the vacant place in the stage; and, having by some accident been delayed till it was set out, had followed it in a hackney coach, and sent him before her to detain it till she came up.

HERE the ridicule is at an end; and we are surprized that we did not sooner reflect, that the company had sufficient cause for their fear and their precaution, and that the frolic was nothing more than a lie, which it would have been folly not to believe and presumption to disregard.

THE next day, while the Bucks were entertaining a polite circle at White's with an account of the farce they had played the night before, news arrived of the catastrophe. A sudden confusion covered every countenance; and they remained some time silent, looking upon each other, mutually accused, reproached and condemned.

THIS favourable moment was improved by a gentleman, who though sometimes seen in that assembly, is yet eminent for his humanity and his wisdom. "A man," said he, "who found himself bewildered in the intricacies of a labyrinth, when the sun was going down; would think himself happy, if a clue should be put into his hand by which he might be led out in safety: he would not, surely, quit it for a moment, because it might possibly be recovered; and, if he did, would be in perpetual danger of stumbling upon some other wanderer, and bringing a common calamity upon both. In the maze of life we are often bewildered, and darkness and danger surround us: but every one may at least secure conscience against the power of accident, by adhering inviolably to that rule, by which we are enjoined to abstain even from the APPEARANCES OF EVIL."

NUMB. 69. TUESDAY, *July 3,* 1753.*Ferè libenter homines id quod volunt credunt.* CÆSAR.

Men willingly believe what they wish to be true.

**T**ULLY has long ago observed, that no man, however weakened by long life, is so conscious of his own decrepitude, as not to imagine that he may yet hold his station in the world for another year.

OF the truth of this remark every day furnishes new confirmation : there is no time of life, in which men for the most part seem less to expect the stroke of death, than when every other eye sees it impending ; or are more busy in providing for another year than when it is plain to all but themselves, that at another year they cannot arrive. Though every funeral that passes before their eyes, evinces the deceitfulness of such expectations, since every man who is borne to the grave thought himself equally certain of living at least to the next year ; the survivor still continues to flatter himself, and is never at a loss for some reason why his life should be protracted, and the voracity of death continue to be pacified with some other prey.

BUT this is only one of the innumerable artifices practised in the universal conspiracy of mankind against themselves : every age and every condition indulges some darling fallacy ; every man amuses himself with projects which he knows to be improbable, and which, therefore, he resolves to pursue without daring to examine them. Whatever any man ardently desires, he very readily believes that he shall some time attain : he whose intemperance has overwhelmed him with diseases, while he languishes in the spring, expects vigour and recovery from the summer sun ; and while he melts away in the summer, transfers his hopes to the frosts of winter : he that gazes upon elegance or pleasure, which want of money hinders him from imitating.



ing or partaking, comforts himself that the time of distress will soon be at end, and that every day brings him nearer to a state of happiness; though he knows it has passed not only without acquisition of advantage, but perhaps without endeavours after it, in the formation of schemes that cannot be executed, and in the contemplation of prospects which cannot be approached.

SUCH is the general dream in which we all slumber out our time: every man thinks the day coming, in which he shall be gratified with all his wishes, in which he shall leave all those competitors behind, who are now rejoicing like himself in the expectation of victory; the day is always coming to the servile in which they shall be powerful, to the obscure in which they shall be eminent, and to the deformed in which they shall be beautiful.

If any of my readers has looked with so little attention on the world about him, as to imagine this representation exaggerated beyond probability, let him reflect a little upon his own life; let him consider what were his hopes and prospects ten years ago, and what additions he then expected to be made by ten years to his happiness: those years are now elapsed; have they made good the promise that was extorted from them, have they advanced his fortune, enlarged his knowledge, or reformed his conduct, to the degree that was once expected? I am afraid, every man that recollects his hopes, must confess his disappointment; and own, that day has glided unprofitably after day, and that he is still at the same distance from the point of happiness.

WITH what consolations can those who have thus miscarried in their chief design, elude the memory of their ill success? with what amusements can they pacify their discontent, after the loss of so large a portion of life? they can give themselves up again to the same delusions, they can form new schemes of airy gratifications, and fix another period of felicity; they can again resolve to trust the promise which they know will be broken, they can walk in a circle with their eyes shut, and persuade themselves to think that they go forward.

Of every great and complicated event, part depends upon causes out of our power, and part must be effected

ed by vigour and perseverance. With regard to that which is stiled in common language the work of chance, men will always find reasons for confidence or distrust, according to their different tempers or inclinations; and he that has been long accustomed to please himself with possibilities of fortuitous happiness, will not easily or willingly be reclaimed from his mistake. But the effects of human industry and skill are more easily subjected to calculation: whatever can be completed in a year, is divisible into parts, of which each may be performed in the compass of a day; he, therefore, that has passed the day without attention to the task assigned him, may be certain that the lapse of life has brought him no nearer to his object; for whatever idleness may expect from time, its produce will be only in proportion to the diligence with which it has been used. He that floats lazily down the stream, in pursuit of something borne along by the same current, will find himself indeed move forward; but unless he lays his hand to the oar, and increases his speed by his own labour, must be always at the same distance from that which he is following.

THERE have happened in every age some contingencies of unexpected and undeserved success, by which those who are determined to believe whatever favours their inclinations, have been encouraged to delight themselves with future advantages; they support confidence by considerations, of which the only proper use is to chase away despair: it is equally absurd to sit down in idleness because some have been enriched without labour, as to leap a precipice because some have fallen and escaped with life, or to put to sea in a storm because some have been driven from a wreck upon the coast to which they were bound.

WE are all ready to confess, that belief ought to be proportioned to evidence or probability: let any man, therefore, compare the number of those who have been thus favoured by fortune, and of those who have failed of their expectations, and he will easily determine, with what justness he has registered himself in the lucky catalogue.

BUT

BUT there is no need on these occasions for deep inquiries or laborious calculations ; there is a far easier method of distinguishing the hopes of folly from those of reason, of finding the difference between prospects that exist before the eyes, and those that are only painted on a fond imagination. TOM DROWSY had accustomed himself to compute the profit of a darling project, till he had no longer any doubt of its success ; it was at last matured by close consideration, all the measures were accurately adjusted, and he wanted only five hundred pounds to become master of a fortune that might be envied by a director of a trading company. TOM was generous and grateful, and was resolved to recompence this small assistance with an ample fortune : he, therefore, deliberated for a time, to whom amongst his friends he should declare his necessities ; not that he suspected a refusal, but because he could not suddenly determine which of them would make the best use of riches, and was, therefore, most worthy of his favour. At last his choice was settled ; and knowing that in order to borrow he must shew the probability of repayment, he prepared for a minute and copious explanation of his project. But here the golden dream was at an end : he soon discovered the impossibility of imposing upon others the notions by which he had so long imposed upon himself ; which way soever he turned his thoughts, impossibility and absurdity rose in opposition on every side ; even credulity and prejudice were at last forced to give way, and he grew ashamed of crediting himself what shame would not suffer him to communicate to another.

To this test let every man bring his imaginations, before they have been too long predominant in his mind. Whatever is true will bear to be related, whatever is rational will endure to be explained : but when we delight to brood in secret over future happiness, and silently to employ our meditations upon schemes of which we are conscious that the bare mention would expose us to derision and contempt ; we should then remember, that we are cheating ourselves by voluntary delusions ; and giving up to the unreal mockeries of fancy, those hours in which solid advantages might be attained by sober thought and rational assiduity.

THERE



THERE is, indeed, so little certainty in human affairs, that the most cautious and severe examiner may be allowed to indulge some hopes, which he cannot prove to be much favoured by probability ; since after his utmost endeavours to ascertain events, he must often leave the issue in the hands of chance. And so scanty is our present allowance of happiness, that in many situations life could scarcely be supported, if hope were not allowed to relieve the present hour by pleasures borrowed from futurity ; and reanimate the langour of dejection to new efforts, by pointing to distant regions of felicity, which yet no resolution or perseverance shall ever reach.

BUT these, like all other cordials, though they may invigorate in a small quantity, intoxicate in a greater ; these pleasures, like the rest, are lawful only in certain circumstances, and to certain degrees ; they may be useful in a due subserviency to nobler purposes, but become dangerous and destructive, when once they gain the ascendant in the heart : to sooth the mind to tranquillity by hope, even when that hope is likely to deceive us, may be sometimes useful ; but to lull our faculties in a lethargy, is poor and despicable.

VICES and errors are differently modified, according to the state of the minds to which they are incident : to indulge hope beyond the warrant of reason, is the failure alike of mean and elevated understandings ; but its foundation and its effects are totally different : the man of high courage and great abilities, is apt to place too much confidence in himself, and to expect from a vigorous exertion of his powers more than spirit or diligence can attain ; between him and his wish he sees obstacles indeed, but he expects to overleap or break them ; his mistaken ardor hurries him forward ; and though perhaps he misses his end, he nevertheless obtains some collateral good, and performs something useful to mankind and honourable to himself.

THE drone of timidity presumes likewise to hope, but without ground and without consequence ; the bliss with which he solaces his hours, he always expects from others, though very often he knows not from whom ; he folds his arms about him, and sits in expectation

pectation of some revolution in the state that shall raise him to greatness, or some golden shower that shall load him with wealth; he dozes away the day in musing upon the morrow; and at the end of life is roused from his dream only to discover, that the time of action is past, and that he can now shew his wisdom only by repentance.

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NUMB. 70. SATURDAY, *July 7, 1753.*

*VIRTUS, repulsæ nescia sordidæ,  
Intaminatis fulget honoribus;  
Nec sumit aut ponit secures,  
Arbitrio popularis auræ.*

HOR.

Stranger to folly and to fear,  
With pure untainted honour bright,  
Virtue disdains to lend an ear  
To the mad people's sense of right.

MR. ADVENTURER,

I AM the person whom your correspondent BENEVOLUS has thought fit to mention by the name of AGRESTIS. There are some particulars in my character, which, perhaps, he has mistaken: but I love plain dealing; and as he did not intend to flatter me, I forgive him: perhaps my heart is as warm as another's, and I am no stranger to any principles that would lead a man to do a handsome thing. But to the point. I approve your publishing the story of EUGENIO; and I am determined the world shall not lose the sequel of it, in which you are more concerned than perhaps you may imagine.

You must know, Sir, that I had observed my girl to go moping about of late more than common; though in truth she has been somewhat grave ever since she dismissed VENTOSUS. I was determined to keep an eye upon her; and so watching her pretty closely, I caught her last Saturday was sev'night almost drowned

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in tears with your paper in her hand. I laid hold of it in an instant, and putting on my spectacles began to read, with a shrewd suspicion that I should find out a secret. Her passion of crying still increased: and when I had looked here and there in the paper, I was convinced that she was by some means deeply interested in the story, which, indeed, appeared to me to be full of misfortune. In short I pressed her so home upon the subject, that she put the other two papers into my hand, and telling me who were meant by the names, I began to read with great eagerness; though to confess a truth, I could scarce see the three last pages. Odds my life, thinks I, what an honest fellow this EUGENIO is! and leering up at my girl, I thought I never saw her look so like her mother before. I took her about the neck and kissed her; but I did not tell her what I had in my head: however, to encourage her, I bid her be a good child; and instantly ordering my coach, I went directly to BENEVOLUS, of whom I enquired the ship's name on board of which EUGENIO was embarked, and when she sailed. The doctor, whether he guessed at my intention or not, looked as if he would have leaped out of his skin; and told me, with a kind of wild eagerness, that the vessel having met with an accident in going out, was put back and then lay in the river near Gravesend.

WITH this intelligence I returned to my daughter, and told her my mind. “Emmy,” says I, “the CAPTAIN was always in my opinion a worthy man; and when I had reason to believe you liked him, I did not resolve to part you because he was without a title or an estate, but because I could not be reconciled to his profession. I was determined you should never marry a cockade, and carry a knapsack; and if he had been a general officer, I would have preferred an honest citizen, who encourages trade and navigation, before him. Besides, I was angry that you should hold a private correspondence, and think to carry your point without me: but you were greatly misrepresented; so was the CAPTAIN: he has gallantly removed all my objections at once, he is not now in the army, nor has he ever attempt-



“ed to subvert my authority; he is a true heart,  
 “and I feel that I love him as my son. He is  
 “is still within reach; and you shall this moment  
 “write to him with your own hand, and tell him, that  
 “I say he shall be your husband. I have money  
 “enough for ye both; and if I please, I can make  
 “him a lord.” The poor child sat with her hand-  
 kerchief up to her eyes while I was speaking, and I did  
 not immediately perceive, that, upon hearing the CAP-  
 TAIN was not gone, she had fainted. We could scarce  
 keep life in her for above two hours; but at last she a  
 little recovered her spirits, and brought me the follow-  
 ing billet.

TO EUGENIO.

“SIR,  
 “**M**Y dear papa commands me to intreat, that  
 “you would immediately come on shore, and  
 “from this hour consider his house as your own. He  
 “is greatly affected with the story of your generosity  
 “and distress, which he has just learnt by an accident  
 “which I cannot now communicate; and he is deter-  
 “mined to make you his heir, without prejudice to,

“SIR, your humble servant,

“AMELIA.”

WHEN I had perused this epistle, “Pshaw” says I,  
 “put affectionate at the end of it, or else he won’t  
 “come now.” This made her smile. I was glad to  
 see her look chearful; and having with some difficul-  
 ty procured the proper addition, I dispatched the letter  
 instantly by my own servant on horseback, and ordered  
 a light chariot and four to follow him, and take up  
 EUGENIO’s friend the doctor by the way. I will not  
 tell you, Sir, how EUGENIO, as he is called, behaved  
 upon the receipt of this letter; it is enough, that  
 in about eight hours he arrived with his friend at my  
 house: neither will I tell you how the lovers behaved  
 when they met; it is enough, that they are to be mar-  
 ried next Thursday. I add some particulars for your  
 private inspection in the postscript, that you may give

us

us your company at the wedding. I dare say you will share the happiness of which you have been the instrument, and I assure you that you will be extremely welcome to the company, but to none more than to

Yours heartily,

AGRESTIS.

I AM extremely obliged to AGRESTIS for his postscript, but yet more for his letter; which, if I may be allowed to judge by its effect, is the most eloquent performance I ever read: its excellence, I am persuaded, will be universally acknowledged, because it will be felt. I shall, however, add some remarks, which, perhaps, may not occur to every mind, as every mind has not acquired a habit of speculation.

EUGENIO's heroic perseverance in virtue, though it appeared to preclude all his hopes of temporal advantage, yet eventually fulfilled them. If he had with less generosity engaged in a clandestine love, either he would have forfeited the esteem of AMELIA, or she would have incurred the resentment of her father; if he had succeeded to the remains of his paternal estate, he might still have been suspected by AGRESTIS; and if he had continued in the army, however preferred, he would still have been disapproved.

THUS, perhaps, if remote consequences could be discovered by human foresight, we should see the wisdom and the kindness of DIVINE PRESCRIPTION; we should see, that the precepts which we are now urged to neglect by our desire of happiness, were given to prevent our being precipitated by error into misery; at least, it would appear, that if some immediate advantage is gained by the individual, an equivalent loss is sustained by society: and as society is only an aggregation of individuals, he, who seeks his own advantage at the expence of society, cannot long be exempted from the general calamity which he contributes to produce.

SUCH is the necessary imperfection of human laws, that many private injuries are perpetrated of which they take no cognizance: but if these were allowed to be punished by the individual against whom they are committed

committed, every man would be judge and executioner in his own cause, and universal anarchy would immediately follow. The laws, therefore, by which this practice is prohibited, ought to be held more sacred than any other : and the violation of them is so far from being necessary to prevent an imputation of cowardice, that they are enforced, even among those in whom cowardice is punished with death, by the following clause in the nineteenth ARTICLE of WAR :

“ NOR shall any officer or soldier upbraid another  
 “ for REFUSING a CHALLENGE, since, according to  
 “ these our orders, they do but the DUTY of SOL-  
 “ DIERS, who ought to subject themselves to disci-  
 “ pline : and we do acquit and discharge all men who  
 “ have quarrels offered, or challenges sent to them, of all  
 “ disgrace or opinion of disadvantage in their obe-  
 “ dience hereunto : and whosoever shall upbraid them,  
 “ or offend in this case, shall be punished as a CHAL-  
 “ Lenger.”

It is to be presumed, that of this clause no gentleman in the army is ignorant ; and those, who by the arrogance of their folly labour to render it ineffectual, should, as enemies to their COUNTRY, be driven out of it with detestation and contempt.

The End of the FIRST VOLUME.

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